

AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XXIV. No. 3 }
WHOLE No. 580 }

November 6, 1920

{ \$4.00 A YEAR
PRICE, 10 CENTS }

CONTENTS

	PAGE
CHRONICLE	49-52
TOPICS OF INTEREST	
The Hunger-Strike in Ancient Ireland—Faith and Authority—Lloyd George's Carnarvon Speech—The "Revolutionary" Nuns of Prague—A New Marquette Document.....	53-60
COMMUNICATIONS	60-61
EDITORIALS	
Terence James MacSwiney—A Peace-Pipe and the Smith-Bill—A "Modern Scientist" in Chains—Our Austrian Relief Fund—Rare Discrimination	62-65
LITERATURE	
The Poems of William Butler Yeats—Earth's Message—Reviews—Books and Authors	65-68
EDUCATION	
The Lady With the Keys	69-70
ECONOMICS	
Another Talk on Economics	70-71
NOTE AND COMMENT	71-72

Chronicle

England.—A provisional settlement of the coal strike was reached on the afternoon of October 28 in negotiations between the Government, the mine executive and

The Coal Strike; mine owners. But the strike will last
Provisional Settlement for some time yet, until the miners

express their approval of the settlement by vote. Under the agreement of October 28, the miners will get two shillings advance unconditionally until the end of the year, and in the future their wage will be settled by the creation of a national wage board. Should there be any delay in the organization of this board, the wages, in the interval, will be settled on the basis of increase or decrease, according to surplus profits or otherwise from coal exports. The calculations are so complex and involved on this point that the vast majority of the miners cannot follow them. In rendering their decision in the coming ballot, the miners must necessarily be guided by their leaders. The leaders seem inclined to favor a settlement on these terms. The agreement is skilfully arranged so that all concerned in the strike, including the owners, will be interested in increasing the output, as in the decrease of the output the owners will also be penalized by a reduction in their ten per

cent share of the surplus profits. The terms which the executive body of the miners is recommending to the men provide for a two shillings advance per shift for persons of eighteen years of age, with a corresponding advance for younger miners. The miners pledge themselves to co-operate to the fullest extent to obtain an increased output.

The terms provide that the increased wage will remain operative until the establishment of the permanent wage board. This board is expected to be in full operation by the end of March. The additional cost of the miners' claims will come out of the excess revenues obtained from the export of coal. The news of the solution of the crisis produced great satisfaction in the House of Commons when Sir Robert Horne, the president of the Board of Trade, announced the success of the negotiations.

The British Government has paid out a sum of \$4,250 to the Pope's Fund for the Relief of War Sufferers in Central Europe and the Near East, in redemption of its

The Government and the Pope's Fund promise to augment all money raised for this fund by British Catholics by a like amount. The money will be

paid by the Westminster Catholic Federation, which so far has received a sum of \$4,000 collected by the New Zealand Catholic Federation, and a sum of \$250 collected by the Catholic Federation of Trinidad. The total amount placed at the disposal of the administrators of the fund in Switzerland, who are co-operating with the Papal Nuncio, will be \$8,500. The British treasury pays one pound for every pound raised for this fund within the British Empire.

The leaders of the Protestant non-episcopal Churches replied to the Encyclical letter of the Anglican archbishops and bishops, in which they call for the reunion

Non-Episcopal Churches and Reunion of all Christian Churches. The non-episcopal Protestants state that they welcome the spirit that prompts the

Anglican prelates to seek for unity among Christians, but declare that there are in the proposal of the Anglican bishops certain fundamental provisions to which they cannot agree. The chief of these objections is the Anglican demand for the historic episcopate and the need for episcopal ordination, which the Anglicans consider to be the fundamental basis for a valid ministry. This, says the *Catholic News Service*, from which the item is gathered, has always been the stumbling block to reunion between the Anglican and the Nonconformist Churches,

and the refusal of the Anglican Church to recognize the orders of the non-episcopal ministers is apparently the principal barrier to a reunion between these Churches. The Federal Council of the Evangelical Free Churches advocates inter-communion at the altars of the different religious bodies. Cardinal Bourne, Archbishop of Westminster, speaking for the Catholics of England, has already replied to the letter of the Anglican bishops. The Cardinal's reply is that external unity can be founded only on the interior unity of one common faith.

France.—The *Osservatore Romano*, *La Croix* and *La Documentation Catholique* give the official texts of the telegram which the Holy Father addressed to M. Millerand on the occasion of the latter's

The Pope and the President

election to the Presidency of the French Republic, and of the answer which the newly-elected President forwarded to Benedict XV. *La Documentation Catholique* expresses the well-founded regret that the various news agencies did not give these two important documents the publicity they deserve. The telegram of the Pope is as follows:

At the moment when your Excellency has been raised by the enthusiastic suffrages of your countrymen to the highest office of the State, it is a great happiness for Us to express to you Our heartfelt congratulations and wishes. The eminent services which your Excellency has already rendered to the work of national reconstruction in your noble country are in our eyes a sure guarantee that this great mission, so wisely inaugurated by your illustrious predecessor, will be continued with the energy and the spirit of enlightened devotion to duty, which have ever inspired the patriotic conduct of your Excellency. Buoyed up with this confidence, with all Our heart, we beg God's blessings on you, Mr. President, your family, the French Government, and the entire French nation.

To this telegram, M. Millerand answered in the following terms.

The personal congratulations which your Holiness has addressed to me in such delicate terms have deeply touched me and I beg you to accept together with my thanks my heartfelt wishes for your welfare. I am also profoundly grateful for the sentiments which you so kindly expressed for the entire French nation.

Catholics throughout the world, as well as all who are interested in France's genuine welfare, will sincerely hope that the fatherly solicitude of the Pope for the eldest daughter of the Church will not meet with any serious obstacle in France itself. To the exchange of telegrams between the Pope and the Pontiff, no objections were made in the French press, except in a few radical and anti-clerical journals of waning influence.

Ireland.—Events followed rapidly on the death of the Lord Mayor of Cork. Mass was offered in the Southwark cathedral for the repose of his soul and then

Cork's Lord Mayor

the body was shipped to Dublin. At Holyhead, however, Sir Hamar Greenwood sent this rather curt and incisive letter to the Lady Mayoress:

Madam: I am advised that the landing and funeral of the Lord Mayor in Dublin may lead to a demonstration of a political nature. I regret, therefore, the Irish Government cannot allow the disembarkation of his remains at any other port in Ireland except his native city of Cork. In order to save you every inconvenience the Government has directed the London and Northeastern Railway Company to provide a suitable steamer to carry the remains direct to Cork from Holyhead. This steamer will also carry you and twenty of your friends, if you so desire.

Unfortunately British officers made this incident the occasion of an attack on the mourners, who were roughly treated. Father Dominic, chaplain to the late Lord Mayor, describes the assault as follows:

Police and military entered the mortuary van and forcibly ejected the relatives. Sean MacSwiney (John, brother of the Lord Mayor) was seized by the throat and put out. Mary MacSwiney was pushed out and fell. All the party were given rough treatment.

The Misses MacSwiney add to this narrative the fact that the gallant officers struck them, thus adding to the agony under which they already labored. Eventually the body reached Cork, where its burial was attended by strange scenes. Archbishops, Bishops, priests and people rode between lines of troops, machine guns ready for action. Quite naturally the death of the Lord Mayor has shocked the whole civilized world, except, apparently, the House of Commons, which jeered at the mention of the dead man's name. In the United States resentment against the British Government ran high. On Sunday, October 31, huge mass meetings were held in numerous large cities of the country: in New York 45,000 people were present, in Philadelphia 30,000, according to one report, in Boston 30,000, in Washington 10,000. The Western cities, Chicago, Cleveland, San Francisco, Los Angeles, witnessed similar scenes. It is significant, too, that one of the first messages of sympathy to reach Ireland from abroad was sent from Chaplain General Troy of the A. E. F. now in Germany. It read:

Please convey to the Lady Mayoress my profound sympathy in her great bereavement. Mayor MacSwiney died for the things we thought we fought for in the World War, and his name shall go down the ages as an immortal who did not quake before the tyrant, but whose soul was as grand as the ideal for which he died. I have said Mass for him and the other martyrs in Cork jail and will do the same on the Feast of All Souls. Their names will forever be treasured, not merely in Ireland, but wherever the word and reality of freedom are loved and honored.

Meanwhile under cover of the excitement incidental to the death of the Mayor, the Home Rule bill was moved once again. Reprisals continue as before. 'savage to a degree unknown outside the jungle. On October 30 Ex-Premier Asquith again laid these crimes to the Cabinet:

Outrages have been committed by officers of law in the uniforms of soldiers or policemen, not in hot blood, but coldly calculated and organized, in which the victims have been not those who have committed murders or maltreated policemen or soldiers, but absolutely innocent and inoffensive civilians. The

favorite apology of the Government is that these accounts come from Sinn Fein sources.

Nothing is more untrue. They rest upon evidence of perfectly independent, honest and responsible correspondents, not only of English but the American and European press, who see with their own eyes what is going on. They rest also upon the sworn testimony given in courts by witnesses who appeared on claims for compensation for malicious injury. There is no shadow of doubt that there is an overwhelming and irrefutable case of systematic and calculated outrage on the part of officers of the Crown.

In speaking of the Balbriggan atrocities, Asquith exclaimed:

Can you conceive of an occurrence more calculated to bring law into disrepute and cast shame and dishonor on the uniform of officers of the Crown, and deepen, intensify and embitter the already predominant hostility of the great mass of the Irish people? I say to you, with the full sense of responsibility for every word I utter, I don't know in the whole history of British rule, either in this island or any of our dependencies, any authenticated and verified proof of systematic and officially organized campaign of crime and violence such as is taking place today in Ireland in your name and under the authority of the Crown.

I am amazed and ashamed at the lethargy and indifference with which the English regard these things.

The Committee chosen by the Commission of One Hundred to investigate Irish atrocities held its first session in Washington October 29 and issued the following statement:

**Commission of
One Hundred**

The American Commission on Ireland has accepted the task intrusted to it with the sincerest desire to improve the relations between the United States, Great Britain and Ireland, to obtain facts as to what is actually happening on Irish soil, and to discover ways and means of offering continuing mediation if such ways exist. Firmly believing that the present situation, if long continued, will menace the peace of the world, and realizing that it is already becoming a domestic political issue in America, the commission seeks to shed light upon what is happening, in order to present an actual picture of the crisis to the American people, so that, with this background, constructive suggestions may arise as to a way out.

The members of the commission are unanimously of the belief that the friendship of the English-speaking peoples for one another is of such priceless value to the welfare of the entire world that for Americans to leave a single stone unturned to preserve that friendship would constitute a grave culpability. The commission is, moreover, profoundly stirred by the long-continued reports of lawlessness and the wholesale shedding of blood in Ireland on both sides. Its members cannot sit by unmoved at the possibility of an outcome so terrible that it might easily mean the destruction of the bulk of the sorely harassed Irish people, a people so gifted as to be able to make a unique contribution to the culture and progress of the world, a people whose voluntary martyrs have begun to make the whole globe realize that the situation of Ireland has reached a pass where brave men prefer death to its continuance.

If in such an hour the constitution of an unofficial commission of citizens of a friendly nation seems unusual it is to be explained by the unprecedented circumstances in Ireland, by the fact that millions of Americans of Irish blood can know neither contentment nor happiness until peace is restored to their kin across the Atlantic, and by the historic American devotion to those peaceful ideals which but recently animated our troops in the World War. An America inactive in the face of the tragic

events in Ireland would be an America recreant to its traditions and to its faith.

JANE ADDAMS,
JOSEPH W. FOLK,
JAMES H. MAURER,
DAVID I. WALSH.

The fifth member of the committee, Dr. Howe, was unable to attend the first meeting. A cable was sent to Cardinal Logue asking him to select a delegation of two or three Irish Bishops who will come to Washington to testify. The mayors of several Irish cities will also be asked to send witnesses. In the meantime the witnesses at hand will be examined. Quite naturally the British Ambassador to the United States is a bit disturbed about the Committee and feels that nothing can be accomplished until quiet is restored in Ireland. To restore quiet in Ireland is one of the purposes of the Committee, and perhaps the Ambassador will see his way to help in this laudable undertaking.

Italy.—An important manifesto was recently published by the Popular party. The manifesto expresses the mind of the party leaders with regard to recent social, economic and political movements and revolutionary disturbances which took place in various parts of Italy. In the

manifesto the party takes a strong stand in its opposition to Communism, which it says is altogether distasteful to the majority of the Italian people, among whom it has little chance of becoming a popular economic or political program. At the same time it calls for a regime of economic reconstruction, in which industry shall have some share in the benefits brought about by increased production.

The manifesto lays special stress on the urgent need of some measure of agrarian reform, and appeals to the national conscience, vigorously to oppose every kind of revolutionary propaganda and every species of violence. In Sicily the agrarian propaganda reached an acute stage, although it was greatly exaggerated in the European press and the press of the United States. The reports that the Catholic Peasants' Organization, led by priests and monks, excited the peasants to disorder and riot is not borne out by the facts, although it is true that in some instances the peasants turned to the priests as their natural protectors, and found in them staunch champions. Sicily was for some time, even previous to the present agrarian agitation, the home of agrarian reform, and has done more for that object than any other part of Italy. Don Sturzo, a Sicilian priest and one of the most prominent leaders of the Popular party, was at one time Mayor of Caltagirone, and under him a large distribution of the communal lands took place. Don Sturzo himself gave a long account of his action at the recent Congress of the Popular party, when the extremists of the party, led by Signor Miglioli, accused him of having done nothing for agrarian reform.

The acute state of the land question in Sicily is almost

entirely due to the action of the landed proprietors, who leave their large estates untenanted and uncultivated, while the peasants can get hardly enough land to raise sufficient food to support themselves and their families. Here and there in the island there were instances of disorder, but violence of the more criminal kind was of rare occurrence. Far from countenancing it, the Sicilian clergy, secular and regular, was a restraining influence. The agrarian movement has already acquired considerable momentum. One of the more practical solutions suggested, and at the same time a just one, would be a division of the land on a legal and equitable basis and at economic rents. The agrarian movement has been described by some as Bolshevik in aims and methods. This is not the case. The agitation is a protest against what even the most conservative declare to be intolerant agrarian conditions, which brought the small peasant farmers to the verge of starvation. Close observers see little connection between the recent metal strike, the seizure of the factories by the workers, and the land seizures in Sicily and the agrarian problems there. The Italian peasant is docile, industrious, thrifty and law-abiding. For that very reason those who control his destinies should treat him with justice and generosity, and not drive him to desperation. The Popular party is fighting for him. If it can in any way alleviate his burden, it will confer an inestimable benefit on the Italian peasant himself and the whole country.

Portugal.—Reuter dispatches from Madrid reported that a general strike had broken out in several of the Portuguese provinces. The postal, telegraph and tele-

**Political and
Economic Unrest**

phone employees, the railwaymen, dockers and bakers, according to the same authority, had ceased from all work. The Government was said to be convinced that the strike was not only of an economic but also of a revolutionary character. A few observers acquainted with the situation maintain that there are some elements of the population upon which Bolshevik doctrines seem to have made an impression, while nearly all who understand the conditions of the country hold that many sympathizers of the monarchy are to be found and that no small number of the people would gladly see its restoration. In conjunction with the troubles, the Papal Nuncio at Lisbon, Mgr. Achille Locatelli was accused of interfering in Portuguese politics. Already two years ago in the Spanish Cortes the same charge was falsely brought against him when he was accused of mixing himself up in an unsuccessful Royalist plot. But to the confusion of the Deputy who had brought the matter to the knowledge of the Parliament, the Nuncio was fully acquitted of the slanderous charge. Now the same accusation is brought against Mgr. Locatelli, without the slightest foundation. As soon as it was published, the Nuncio, who was then at Mondariz, near Vigo, sent a strongly worded protest to the State Department at Lis-

bon, qualifying the whole matter as a fabrication from beginning to end. The movement against the Nuncio was set on foot by an extremist junta, an insignificant but unscrupulous minority which is exercising a political tyranny of the most odious nature over the Portuguese electorate. Mgr. Locatelli intends to deal sternly against the group of anti-clerical and anti-patriotic politicians who have made it their special endeavor to try to nullify the splendid work for peace and conciliation which he is doing in Portugal.

Spain.—The Madrid correspondent of *La Croix* of Paris speaks of the recent dissolution of the Cortes by royal decree as a little *coup d'état*. The dissolution,

**Maura and a Catholic
Social Party**

accomplished as it was quite suddenly by the King, without any previous discussion in Parliament, and without advice from the various party leaders, puts the conservative Ministry of Señor Dato in a stronger position than it hitherto enjoyed. Since then Señor Dato issued a political, economic and social platform which undoubtedly includes some sound and needed measures of reform. Whether the followers of Dato or any other party in power manages to put into execution the measures outlined, all but the ultra-radical and anarchist factions in Spain realize the absolute necessity of a program that will go to the roots of the present difficulty. The correspondent of the great French Catholic daily speaks of a threatened "ferociously anarchistic" revolution in Spain. He affirms that only one thing can prevent the explosion, a prudent but at the same time bold program, firmly built on the postulates of sound and thoroughly Catholic social philosophy. This alone, he maintains, can prevent the "convulsions" whose symptoms are evident to all serious observers. Unfortunately, he adds, the Catholics in Spain interested in a thoroughly modern social program, *les Catholiques sociaux*, as he calls them, while a great intellectual force in the country, have as yet but little political power. According to him, they are too largely under the influence of the Maurist coalition, which he declares, has but little future before it. Señor Maura's withdrawal from political life has time and again been announced. Such a withdrawal, says the correspondent of *La Croix*, would be a calamity for the country, for the great Catholic and conservative leader has been on many an occasion the soul and conscience of Spain, and has a splendid record of service for the social, religious, and political welfare of Spain. But the final withdrawal of the great statesman might not perhaps be without some compensating advantages, for the *Catholiques sociaux* would then be freed from the ultra-conservative influence of his party. Spaniards of every class and shade of political opinion would regret the withdrawal of Señor Maura, for all, without exception, recognize his splendid services and the singular nobility of his private life and of his political principles.

The Hunger-Strike in Ancient Ireland

P. J. BARRY

READERS of AMERICA have followed with close interest the able discussion on the morality of the hunger-strike, and may be willing to view the "strike" from an altogether different angle. The hunger-strike may be regarded as another evidence of Ireland's continuity as a nation and of her identity with herself. A nation's past is not a dead thing. It is a force submerged, but none the less active in the present. It is as if we were to identify the man by the mannerisms of the boy we were familiar with in school. So, in the twentieth century, meeting with this phenomena in Ireland, we recall that it is a recurrence, a reversion to type; we jog our memories; that is, we re-open our histories and discover that it was a recognized legal device in Ireland before and for some centuries after the introduction of Christianity by St. Patrick.

Before coming to our subject, we must deal very briefly with the manner of recovering debt from an unwilling debtor at a time when coined money was not yet current in Ireland but when values were calculated in kind. And for our purpose it will be an aid to clearness if we remember two terms: *cumhal* and *seoit*. A *cumhal* was a female slave, variously valued, but may be set down here as equal to three *seoit*. A *seoit* was a heifer two or three years old.

For failure to pay a fine, to make compensation for an injury, or to discharge a debt, Brehon Law defined very precisely the right of the creditor to take and hold the chattels of the debtor. In English law this is technically known as distraintment or distress. The legal procedure in Brehon Law was intricate; the debtor had to proceed with some circumspection, and was advised to execute distress in company with a lawyer, because through an irregular procedure he might not only incur a fine himself, but in some cases forfeit the debt or fine he was trying to collect. The presence of the lawyer was a safeguard, for even should the lawyer give wrong instructions, the claimant was not held responsible for the lawyer's mistake.

We need not dwell on the various steps taken in the execution of a distress, from the serving of notice till the moment when the creditor acquired complete legal title to the goods distrained. This process, however, could be availed of only by the ordinary people against each other, or against the lesser aristocracy. In regard to the higher ranks of the aristocracy, the class that was *nemed* or sacred, it was not permissible to proceed in the same way: not permissible, I have no doubt, because it was not possible to enforce distress on the property of a powerful chief. So, for that reason, a moral weapon was put in the hands of the weak to wield against the strong. Strange to say, it was what we call

the "hunger-strike," what the Irish called *troscad* or fasting.

In principle the seizure of movable property should be preceded by a notice. But when the person against whom action was to be taken for the recovery of debt belonged to the aristocracy, legal etiquette forbade the serving of notice in the ordinary way. The plaintiff must begin a fast of protest at the defendant's door.

We can now consider the various possibilities that the Brehon Code provide for. After the claimant had begun his fast: 1. the aristocratic debtor was given a day and a night during which to discharge his indebtedness, or to give, then and there, security for payment at a future date; 2. failing to do this within the prescribed time he incurred definite penalties: A. "He who refuses to cede what should be accorded to fasting, the judgment on him according to the Feini is that he pay double the thing for which he was fasted upon." (Senchus Mor. I, 117.) In the first place the debt was doubled. B. "If food be not offered to him, he is entitled to double the food and double the debt and a *cumhal* and five *seoit*." (Ibid.)

If the aristocratic debtor then does not at least offer food to the humble hunger-striker, in addition to the increase by two of the debt he has to pay for twice the amount of food the creditor would have eaten in the time; he incurs, too, a fine of a *cumhal* and a fine of five horned cattle.

C. "If food be offered to him, he gets double the debt and five horned cattle. If he respond to him by giving security all is right." (Ibid.) That is, even where food is offered the debt is doubled and a fine of five horned cattle is incurred, but the debtor may postpone his difficulties by giving security for payment.

3. "If what was owing to the claimant be offered to him and he refuse it, he (the claimant) shall pay a fine of five horned cattle and forfeit the right of suing again." 4. "If there was no security for the debt originally, a surety is proper tender to stop fasting. If there was security originally the proper tender to stop fasting is a hostage. And a security in lieu of a hostage is the debt itself." (Senchus Mor. 118.) 5. "He who does not give a pledge (security for payment) to fasting in an evader of all; and he who disregards all things shall not be paid by God or man." (Ibid.)

So that he who refuses to take account of the hunger-striker at his door cannot collect his own debt, or at least the law will not help him. It absolves his debtors from their obligations and apart from other penalties this was a very serious consideration.

6. Should the hunger-striker remain obstinate and die on the door step, then, of course, the debtor was

held responsible for the death and had to pay an indemnity to the relatives of the deceased. This indemnity was two-fold in cases of murder. It included (1) the body price (*corp-dire*) which in the case of all was seven female slaves or their equivalent value; (2) the honor price (*enech-lann*) which varied according to the dignity of the dead. For the High King of Ireland the honor price was fixed at twenty-eight female slaves or their equivalent. It is interesting to note, too, that the Archbishop of Armagh was valued as highly as the High King of Ireland.

If we take the case, then, of an obstinate aristocratic debtor to, let us suppose, an Archbishop of Armagh, the total indemnity to be paid, in case the fast was carried to the finish, to the Archbishop's heirs would be (1) the

body price, seven female slaves, (2) the honor price, twenty-eight; (3) a fine of five head of horned cattle; (4) double the amount of the original indebtedness; (5) double the amount of food the Archbishop would have consumed in the time, had he been eating; (6) finally, all the creditors of the aristocrat would be released from their obligation; in other words, he was outlawed.

From these considerations we get some idea of the protection Brehon Law afforded the weak against the strong, and it is a rather striking coincidence that Ireland is at the present time attracting world-wide attention by a procedure recognized centuries ago by the Brehon judges in Erin. In old days, however, justice was more in evidence.

Faith and Authority

CAROL L. BERNHARDT

DEMOCRACY seems to be having its day, and the accepted task of the politicians' hour, the labor of everybody's day appears to be to make the world safe for it. The shibboleth shaped itself to a slogan and half a world in arms caught it for a battle cry. Victory, seemingly, left the planet still unsafe for democracy, and what war failed to do, peace now finds its direst problem. Still the agonized longing cry of men is shrill to make the world safe for democracy. The duty of making democracy safe for the world is no less important if less harped upon. A world that little thinks and does not long remember makes democracy seem all equality, and skims from the surface of a newspaper the incomplete knowledge that authority means autocracy. Divers in the deep sea of philosophy find democracy always imperiled with authority.

Garbled notions of authority dragged its meaning from glory to dust; authority was flaunted in word and fact, till the ruin of democracy, shorn of authority, was the sorry outcome. A consideration of the utility and necessity of recognizing authority in almost every department of life is intellectually refreshing in these days of reconstruction when men of thought must exert their sway, and sound ideas must beget sound practices if the world is to be at all safe, and any government at all democratic. Back to a mistaken feeling that democracy can brook no authority is almost directly traceable so much of the sorrowful unrest of our times. God's authority is supreme over all. All authority comes from God and he is a jealous God. Only when man looks on authority as a sacred thing can he realize the bliss of submitting to it. If this primary notion of authority is in the souls of men they can go ahead and make democracies. The world will be safer for democracy then.

While perverted ideas of religion prevail, man in his highest capacity, that of living the life of the soul, cannot well make progress, cannot run on to the ideal

that the war led him to seek. The victory of the Allied arms fed us up on hope, and love in its fairest forms was set before us, in the sacrifice to death. The full flower of faith was blown. It must be tenderly nourished, lest it wither on its stalk. There recently came to failure a campaign of publicity, whose aim had brought to the Catholic the pensive smile of conviction, were the smile not held in check by the grieving of the judicious. Democracy had entered the realm of religion and an effort was made to unite all the churches. Church vied with Church to make all Churches one. In the sweet process of unifying all creeds harsh discord plays its satanic part. The truths taught by each separate sect, were believed, if the sect proclaimed that it had faith at all, on the authority of God revealing. One sect had a set of truths which made it what it was and nothing more. And so had another, a different set of truths. God's authority is stamped on them all! Reject one, and you reject God's authority, and authority thus easily brushed aside, makes entrance wide for private judgment. Democracy topples to the bungling of authority, faith losing its worth insults its God. Blasphemy succeeds perversion and doubt laughs at the tomb of faith. St. Paul, in his epistle to the Hebrews makes known the sterling value of faith, reposing for its worth on the infinite authority of God.

To submit to authority does not make cowards of us all. The fancy of artists has long conventionally pictured angels as babes, and draped wings on them—and yet we are taught that angelic intelligence surpasses all but God's. Faith in a Trinity leaves us truly veriest babes as regards our knowledge of the intrinsic nature of a Triune God, but God's authority for our belief makes our knowledge supremely reasonable, inalterably true, drapes angel wings on our infant intellects. The Catholic Church rests serenely on God's authority for the truth of its doctrines. It inculcates faith and the works born of faith and so promises eternal solution of all life's puzzles. Great hearts

all beat in unison. The Catholic Church strives to nourish only great hearts, and to tune them to the unison of God's greater glory. The unifying bond is faith, the submission to the authority of God. This unison of hearts is better than any democracy. The Catholic Church unites hearts so rhythmically blended that the sweet pulsation of the heart-chords rivals the music of the dead inanimate spheres, secure by faith, in the lasting conviction that all the vagaries of intellect at war with Catholicism are fairy fiction, worthless tales out of an idler's dream. Here, in the midst of a world that rocks with the bustling ambition of commercial empire there exists a little world of Catholic hearts that is gently restless with the surging sighing for the kingdom of eternity. Fools may wade through slaughter to a throne but the most unlettered Catholic may attain by informed faith to a seat near God. Universities endlessly dispense the knowledge that puffeth up, but Catholic schools of theology also exist, where the lore that is garnered from the great minds of the earth in touch with the revelations of heaven is shown to our astounded gaze till admiration lapses to humility, and wondering intellect falters to the lisp of silent prayer, where speculation goes as far as speculation may, where science goes as far as science can, where ultimately and at last the highest reach of human intelligence despairing of all nearness to the Divine, bends lowly by a supernatural paradox to the grandest act of which the human mind is capable, where the finest act of intellect is the firmest act of faith. The unlettered Catholic, the profoundest theologian meet here on common ground. Revelation guiding and intellect submitting left Augustine yet a paragon and Thomas Aquinas a genius.

Desirous only to extend God's kingdom, the Catholic Church still loudly proclaims the authority of faith. Clear before her, like the light of a deathless ideal burns with the fair white radiance of a diamond the will to continue in the unworldly task upon which it is set. Faith thrills the Catholic life. God's authority sets a halo on Catholic teaching. Far out among the men that walk their separate paths from God, in the dark forests of the foreign missions, in the remote country places the Catholic Church places teachers, firm in faith, strong by authority to ply the task at the Master's loom, where crazy threads must be woven to the image of the Lord of all. It is a work for faith. Authority only can see it carried out.

The great heart of all the world palpitates to the vibrant play of unsatisfied longings, pulses to the beat of unhalloved emotions, and the great head of all the world is packed and crammed with learning that is all a fleeting show, that sputters out its fire in the lingering hours when men still applaud and then is dusty ashes in the long forever after. No wonder the whole head is sick and the whole heart is sad. Faith tells the few things we must know and the old Irish woman knowing them can airily take her faith in lieu of all beside, and the simple Breton peasant knowing them can tell you that the undevout astronomer is mad. These have God's gift of faith, that

makes them see in more wondering contemplation the Divine plan in the universe, making them realize with ever keener insight the glorious institution of the Church, which He willed to be His Spouse.

After the smashing wrangles of worldliness have had their empty day, when all the dinning discord of a world's thought gone awry cracks to the fantastic failure of confusion, the authority of God will still be supreme over all. Then, "for one great day at least we must all become good logicians." After all the failure and lack of unison of mere human minds, God lasts, and there in the heaven which He has prepared for them that love Him, the hearts that bow to faith will lift in rapture, turn in vision to their only object, the immense God who is their present teacher. On earth, the Catholic Church is God's teacher, she speaks in God's name. Creeds crumble round her, because they reject authority, and no human attempts to fit together again the scattered fragments can succeed. Luther called on private judgment for the solution to salvation, and havoc answered. Queen Elizabeth, making a new religion for her own spurned God's authority, and all but lost it for the isle, and made great minds like Cardinal Newman's sit in darkness till humble submission found the way to peace.

Religion is the great essential of life. It teaches that faith is necessary for salvation. The thought of religion seems to be the fore these days, but it must not miss the idea of faith, of authority, of the authority of faith. Rejecting authority in religion men soon rejected it in all sorts of ways in all spheres. God's rill of grace finds ways to purl to valleys of the humble but is stubborn against the mountains of the proud. Great minds like Newman, Manning, Benson—all the brilliant host of intellects that gleam in England's history of conversion to the Faith, were robbed of all the early years of faith and were forced to tread the ways of doubt, till the greatest moment of all their lives came, it may have been at prayer, at work, at study, the greatest moment fraught with the great grace that urged them, helped them to submit their finite intellects in a courageous "*Credo*." Tragic pallor whitened them to refusal, pounding heart-pulses beat out denial, human will was stern to gainsay, but they had corresponded with the grace of God, reason had demonstrated the irrefragable authority of God. It was a glorious moment; not the joys, the fading, fleeting joys of earth's grandest rhapsody could match that minute's peace; all the light of heaven's benediction in that brief second of assent burst upon the soul, and with one ray of grace put the whole dark ways of doubt behind. Faith glanced serene through the eyes of martyrs, uneducated boys and girls, and they sacrificed

"All, save the sweetness of treading where He first trod."

The world can prate of liberty and think to have it without authority. Clearer thought knows:

Hardest servitude has he

That's jailed in arrogant liberty:

And freedom, spacious and unflawed,
Who is walled about with God.

No, authority cannot harm us. It is necessary, absolutely, if we are to lead normal human lives. It is necessary, though all the world turn democratic, for all the democratic world cannot prevail against the authority of God, who has promised to be with His Church till the world and democracies shall cease. Their restless motion, stilled with all that is merely material, to be fallow field for all the eternal years. Then shall they that had faith see that, though they gave their assent to the words of One who was reputed a felon and was nailed to a cross

for a world's mocking show and died in agony so supreme it seemed as if heaven itself were gone, they gave—and there is a piercing thrill in the ecstatic thought—they gave their assent to the authority of a living God.

The Interchurch World Movement came to naught, and reasons were assigned, but among the reasons given was not the one—the lack of humility to submit to authority; that truthfulness and wisdom that is found in the "Word of God," the "True God of true God," who is the head of the Church of Rome, and guides it through his vicar, Pope Benedict XV.

Lloyd George's Carnarvon Speech

A. HILLIARD ATTERIDGE

MR. LLOYD GEORGE'S speech at Carnarvon was one he would have hardly ventured to make in the House of Commons. At Carnarvon he addressed an audience of admirers, and there could be no reply, no criticism. In the House of Commons his speech would have been riddled at once by opposition criticism. It was full of openings for attack—fallacies, misstatements, misleading suggestions, unworthy of the great issue with which he professed to deal, unworthy of any honest advocacy.

It would be a long business to point out all these blots. I note a few of them as follows:

During the last thirty or forty years more has been done to redress the evils of the past in Ireland than in any country in the world.

Mr. Lloyd George knows well that everyone of these concessions and reforms was granted only after what the London press denounced as "lawless agitation," and in spite of several Coercion acts. He also knows that for more than forty years the claim for self-government has been denied, and at last conceded in name only to be afterwards withheld. No partial concessions can diminish the force of this supreme claim. Take the example of another country. In 1878 Austria occupied Bosnia. She found it devastated by war, a wild land with mostly mule tracks for its communications. In thirty years the Austrians made roads and railways, introduced orderly government, improved the ports, developed many industries. All this did not prevent a persistent claim for self-determination, acknowledged at last when Mr. Lloyd George himself helped to create Jugo-Slavia.

Mr. Lloyd George proceeded to deal with the question of "reprisals" in a way that showed a reckless disregard of plain facts. He did not condemn reprisals. They have been condemned by his subordinates, General Macready and Sir Hamar Greenwood, though so far neither the General nor the Irish Secretary claims to have punished anyone guilty of them, and the crimes continue despite these official condemnations. But Mr. Lloyd George does not condemn—he excuses them:

Policemen and soldiers don't go burning houses and shooting men down wantonly without provocation.

Does Mr. Lloyd George mean that, given provocation, arson and murder by the forces of the Crown are excusable? If so how or why does he justify his condemnation of the German reprisals in Belgium?

Mr. Lloyd George described as a typical case of police murder a harmless looking civilian passing a policeman in the street, then turning, drawing a revolver and shooting him dead and then he exclaimed:

Five scores of policemen have been shot dead in that way. That is not war, it is murder.

Mr. Lloyd George must know perfectly well that it is *not true* that five score policemen have been shot thus. There have been a few such cases. Such deplorable incidents always occur when open agitation is suppressed with violence, and desperate men take desperate revenge. But most of the hundred other cases occurred in what would be called "guerrilla warfare," a "sporadic national rising," if the Irish were Slavs. A few years ago a Russian Refugee, a very able man, Sergius Mikhailovitch, better known as "Stepniak," used to be cheered to the echo as he denounced Czarist tyranny from Liberal platforms in London. I have heard him thus cheered. Everyone knew that he was a free man in London, because he had shot dead the Russian police-colonel Mesenteff, who tried to arrest him.

Mr. Lloyd George asks: "Are policemen and soldiers to stand to be shot without firing back?" Has Mr. Lloyd George ever heard of a case of the police or troops firing in a fight being described as reprisals. He knows well what are the reprisals denounced by General Maurice and General Gough as "a disgrace to England," denounced by Lord Henry Bentinck as "government by pogrom." A barrack is raided, a policeman is shot, arms are captured, and instead of shooting down the aggressors in the act or capturing them after it, soldiers and police leave their barracks in the night, sweep down on a village or lonely farm, blow up or set fire to houses, burn ricks, creameries and factories, drag men from their beds and shoot them dead. It is not even alleged

that those victims have taken any part in the acts put forward as "provocation." It is wanton murder and arson, murder punishable by death under the common law.

Take the Roscommon case of "reprisals," a few days before Mr. George spoke. Was the paralyzed old farmer of eighty, who was dragged by his daughter from his bed to save his life, while the thatch blazed over it, and his ricks went up in flame, and his pigs screamed as they burned in the stys,—was this helpless old man a murderer, or even an "agitator"? The band of men who committed the outrage must be known to their commanding officer for they left barracks at night, commandeered motor-cars, bombs, petrol, cartridges. Have any of these Bashi-bazouks been even censured? Is this Mr. Lloyd George's ideal of the "enforcement of law and order?" He excuses reprisals. In doing so he licenses them, and becomes a party to them. From one end of his long speech to the other he spoke not one word of clear censure of them. He asks us to reserve our judgment on such deeds. It is not easy to understand the mentality of any man who can speak patiently of them.

He says: "We cannot permit the country to be debased into a condition of complete anarchy." Surely the worst feature of a country reduced to anarchy is the sight of the forces of the Crown debased into murderous banditti. Will Mr. Lloyd George begin the restoration of order by restoring discipline to these men? Apparently not.

Then comes the old talk about finding some man who can speak with authority as to what will satisfy Ireland. With an untimely levity, he says:

There is Sir Horace Plunkett. He cannot even speak for his creameries.

Sir Horace not only can speak for them, but has spoken. In the London *Times* of September 7 he told how, under the policy of reprisals which Mr. Lloyd George excuses, the work of the Irish Agricultural Organization Society was being ruined, and whole districts impoverished by the burning of "costly cooperative creameries destroyed by the soldiery and police." He told how the Government refused compensation. Mr. George W. Russel (*Times*, August 23), gave the localities of fourteen creameries thus destroyed, and many more have been burned since then. Sir Horace can "speak for his creameries" and answer the Premier's story just with grim facts as to arson committed by his agents.

Turning to Mr. Asquith's proposals, Mr. Lloyd George proceeded to denounce Dominion Home Rule as a danger to England. It has made Canada, Australia and the Cape friendly to England, but just as in Europe self-determination is good for Slavs but not for Gaels, so he argues that what works well with Colonists is bad for Irishmen. Yes, he says, for Ireland was a danger to England in the Great War. Without granting this, let us suppose for the sake of argument that it was so.

Will it be less a danger in future if it is dragooned into sulky submission now? He digs up again the discredited story of the German submarine plot. He tries to impress his audience, and tells them:

I saw a map the other day, a captured German map, a map circulated to show how Britain was having her fleet destroyed. The coast of Ireland was black with British ships that were sunk.

Some of us know that map. It was published in the London *Daily Graphic* on November 5, 1918. The south coast of Ireland is black with wreck marks, from Cape Clear to round the shores of Wexford. The rest of the coast has few marks. What is the conclusion one should draw? Merely that the U-boats haunted this crowded route of shipping traffic. Mr. Lloyd George wants his hearers and readers to conclude that it proves the Irish had established bases for the submarines on their shores. But the wreck marks crowd blacker still along the English coast from Land's End to the Isle of Wight. Does this suggest that the men of Cornwall, Devon and Dorset were helping the U-boats? Mr. Lloyd George is talking slanderous nonsense and he ought to know it.

"One cannot trust Irishmen," says the Premier. They have "an uncertain temper." They were enthusiastic for the war in 1914, and Dublin rebelled in 1916. Mr. Lloyd George knows how the promises made by the Cabinet, of which he was a member, the pledges given in 1914 were turned into scraps of paper. Mr. John Redmond, a generous, high-minded gentleman, judged others by himself and thought English politicians (including Mr. George) were to be trusted. He promised Ireland's help and made no conditions. Sir Edward Carson knew his friends better and made his bargain. By 1916 Irishmen were beginning to discover that they had been fooled. It was no longer easy to find recruits to replace the Irish soldiers who had gone into battle in Flanders and France trusting the pledges given and singing as they went to death "A Nation Once Again."

Mr. Lloyd George harks back to the benefits lavished on Ireland. Irish land, he says, was bought for the tenants "at the cost of the taxpayer." It was not. It was bought with negotiable paper, land bonds, secured on the land, with a second security on the imperial exchequer in case of default. The money is supplied by the tenants in annual instalments. The taxpayer has not had to pay one five-pound note. Describing his new Home Rule bill that nobody now wants, he says he has generously given over to the Irish Exchequer for their use all the annual instalments yet to be paid under this scheme. "We are handing it over to the Irish Parliament," he says, "to conduct its business." Surely he must know this is mere twaddle. For he also hands over the liability on the bonds, and he merely tells the Irish Parliament to collect the instalments and see the bargain is completed.

He asks is Ireland to be let off her contribution to the war debt, eighteen millions a year. He says not a word of the hundreds of millions already paid in overtaxation,

as vouched for by a Royal Commission of British experts. He gives no hint of the sums yet to be settled up when a "Commission of Reparations" values the wholesale damage done by his Bashi-Bazouks. He says England "will not submit to a band of assassins." No one suggested such a thing, and the phrase is an insult to all Ireland. But sooner or later England will have to make a fair settlement with the Irish people, backed by a majority of the people of Great Britain and the voice of the Dominions and the civilized world. Finally there is strange omission in his speech. He makes no allusion to the bed-rock source of much of the Irish difficulty—the fact that a succession of British Governments has submitted to and taken its Irish policy at the dictation of Carson's levy of volunteers equipped with German rifles, backed by the outbreaks of the bullies of Belfast.

The "Revolutionary" Nuns of Prague

E. M. GODECK

A NUMBER of newspapers on the continent of Europe, and also in the extra-European countries, have given prominence recently to the incident of the so-called "revolutionary" nuns of Prague. Put into the fewest words possible, these Sisters are alleged to have formed a nuns' soviet, and to have gone in for self-determination on a somewhat generous scale. At any other time in the world's history this preposterous story would have provoked laughter from one end of Europe to the other. But the dust raised by the recently attempted schism in Czecho-Slovakia has not yet entirely settled, and anything coming from the Republic that has the least flavor of ecclesiastical revolution is only too greedily swallowed and only too gullibly believed by the mass of people in the countries outside.

The story of the nuns' revolution is utterly untrue from beginning to end, and has been vigorously denied by a very high and very trustworthy authority, who is entitled to speak as one having the fullest knowledge of the facts. The story is as follows:

The community of Sisters of St. Charles Borromeo at Prague is reported to have discovered within itself the birth of a new and a liberal spirit. Guided by this new and liberal spirit, the nuns set themselves to form a council of nuns, a nuns' soviet somewhat on the lines of the Trotsky-Lenin peasants' and soldiers' councils. The function of the council, so it is alleged, was to lay before the Archbishop of Prague, on behalf of the sisterhood, complaints against certain irregularities in the community, and to make certain specified demands of the Archbishop for the benefit of the nuns.

Actually, none of these things happened, and the statement that they did is an untruth. What did happen is something quite different, and quite another story. It is set down in the following:

In May, 1920, the Archbishop of Prague, Mgr. Franz Kordac, received an anonymous letter purporting to come

from some fictitious organization calling itself "The Organization of Borromean Sisters in Prague." On the first of July following, the Archbishop received another letter, this time from some equally fictitious concern calling itself "The Union of Reformed Borromean Sisters and Parents in the New Czecho-Slovak State." Both of these letters were typewritten, and the second letter bore the typewritten signatures of Karla Zeminova and Vlasta Kucenova. Neither of these names is borne by members of the Prague community of Borromean Sisters. The first of these letters contained a series of demands made on the Archbishop of Prague, ostensibly in the name and on behalf of the nuns. These demands were:

The abolition of the "ridiculous" title of Mother; the elimination of all control by the Archbishop or his official representatives; the abandonment of the religious habit; freedom of movement in and out of the convent; freedom for the nuns to wear their hair full length; no promises to be made by the nuns without their own consent; the abolition of perpetual vows, and the abrogation of vows already taken; the institution of a daily wage for the nuns, in accordance with the scale of wages paid for a like occupation in secular life; the abolition of fast days; the establishment of a "Sisters' Council"; the abolition of spiritual retreats, the tiresome ceremonies of the religious profession, and other details.

The list of demands included also one for the improvement of the food supplied to the nuns. On this question those rightly concerned admit that the food might be better, but the dietary is as good as conditions in Czecho-Slovakia permit.

Accompanying these preposterous demands, there was a threat to the Archbishop that should he not consent to these changes, Mr. Zahradneck and Mr. Brodsky would be approached, with the idea of getting their help for the publication of these details in the *Pravolidu*, the organ of the Social Democrats. Zahradneck and Brodsky are both apostate priests who have married. The latter holds some office in the Ministry of Public Instruction, and has some say in the doings of the Department of Worship.

It is not exactly certain what Archbishop Kordac actually did, but it is quite certain that on a certain day there appeared a leading article in the *Pravolidu* calling public attention to a revolt among the Sisters of St. Charles Borromeo. This was coincident with the annual retreat of superiors of branch houses which took place in the Mother House at Prague. And the arrival of these superiors from different parts gave the dishonest paper its cue for saying that there was a revolt among the nuns. As a matter of fact, the Jesuit Father who conducted the retreat, had the occasion to speak about the exercises to the Archiepiscopal Commissary, and he is reported to have said: "I have conducted retreats for many religious congregations, but I have seldom found so excellent a spirit of devotion to their institute as among the nuns of St. Charles Borromeo." These were both Czech and German nuns.

The letter which the Archbishop of Prague received on July 1 was of the nature of an ultimatum. It called for the concession of the same outrageous demands, but this time added a demand for the resignation of the Superior-General, although in the former letter her resignation was explicitly stated not to be one of the demands. In the event of these demands not being met, the writer (or writers) of the letter threatened to call a strike. The working staff of the mother house, of the hospital conducted by the nuns, the "reformed" priests serving the convent church (whoever they might be!), the staff at the orphanage, as well as the staff at the female penitentiary conducted by the Sisters a little distance from Prague, were all to go out on strike and form a workers' council, and there was a polite intimation that they intended to take over the archiepiscopal residence for their headquarters. To head the strikers it was said that the apostate priest, one Farsky, and a notorious Bolshevik named Zapotocky would be invited.

The retreat appears to have gone on in spite of all this, and the Sisters themselves, without any distinction as to nationality, were highly indignant at this outrageous proceeding. But so far the revolt was not in evidence.

Then on the tenth of August the Superior-General was honored with a very coarse letter, with the typewritten signature of Karla Zeminova, who wrote on behalf of and in the name of "The Organization of Free-Thinking Sisters of Charles Borromeo and the Union of Hussite Women." On the same day the Archiepiscopal Commissary, Mgr. Kaspar, also received a letter, which was signed in typewriting by the same Karla Zeminova, who wrote in the name of "the Liberal Sisters in the Czecho-Slovak Province and as Agent for the Liberation of Enslaved Sisters."

There is not one shred of evidence to show that these documents originated with the Sisters of St. Charles Borromeo. But there is every reason to believe that they originated with the enemies of the Catholic Church, who, after having got possession of certain of the Catholic churches and some church property by fraudulent and violent means, have begun a campaign to introduce unrest and unsettlement among the nuns. The Catholic authorities do not deny the possibility of some self-dispensed nun or discharged novice of an hysterical and hypernational state of mind having been inveigled into this sorry business.

The Sisters of St. Charles Borromeo are well known in Bohemia, Moravia, and Austria. Their devotion is recognized and acknowledged on all hands. And this attempt on the part of the *Pravoslav* to discredit them in the eyes of the world has, unfortunately, been taken up by unscrupulous journalists, and has been reported in many parts of the world as a choice piece of convent scandal. This incident becomes more unsavory when it is found that some unknown person has sent to every branch house of the order a copy of the *Pravoslav* containing this false story of the revolt of the nuns. Six

professed nuns have left the order; that much must be admitted. But the mother house has 1,000 nuns with 100 daughter houses, and the weakness of six is poor material on which to build up a revolt, particularly that never existed. The absurdity of the story of the revolt, as it appeared in the *Pravoslav*, is too apparent to deceive even the simplest Catholic. But those who are chiefly interested in the honor of the Catholic name in Czecho-Slovakia look upon the whole incident as one designed to serve a political purpose.

The congregation of St. Charles Borromeo is German in origin, but since February, 1919, the Superior-General, acting with the advice of her advisory council, has petitioned Rome for an alteration in the constitution so that new provinces may be created, such as separate provinces for the Czech and German houses in the Czecho-Slovak republic, and also a separate province for the Austrian houses. Up to the present time this change in the constitution of the congregation has not been ratified at Rome.

A New Marquette Document

LAWRENCE J. KENNY, S.J.

MARQUETTE is the morning star of civilization in the great American valley. He is the first herald of its splendid days of peace and prayer and plenty. With every passing year, he glows more brightly here, just above the horizon. He is not indeed the Aurora of the painters, drawn in a heavenly chariot by charging steeds out of an opalescent dawn; he is too close to the earth, too human. He evokes not merely admiration but sympathy. He is so completely human that some spell of Divinity seems to enshroud him. It emanates from him, and wins its way mysteriously into the hearts of all men of goodwill who approach him, filling them with kindness. Save perhaps one, our western historians—and their name is legion—know him as the "gentle Marquette," and bow in devotion to his Christ-like meekness. Men, who shy at the *cultus* of Saints, have unwittingly canonized him, and they have covered the land with *ex-votos*, images, schools, and towns, commemorative of him. Three years hence will be celebrated on no small scale the two hundred and fiftieth anniversary of his voyage down the Mississippi in 1673.

A wider circle than the readers of a specialized review will be glad to learn of a recently discovered letter that was written by the venerated hands of Marquette during that famous voyage. Professor Clarence W. Alvord, in the July number of the *American Historical Review*, tells with proper detail how he came to recognize as Marquette's a brief but interesting letter, which, in translation, had lain for several years unnoticed, though in slight disguise, on the shelves of many of our great libraries.

Professor Pease of the University of Illinois in looking over the "Thirteenth Report" of the Historical

Manuscripts Commission, published so long ago as 1893, was mystified by a translation there of a letter from the Duke of Portland's collection at Welbeck Abbey which purported to have been written by James Macput, S. J. Its date was earlier than the winter of 1675, and it came from 1200 miles west of Virginia. He called the attention of Dr. Alvord to the matter, and that expert in western history was not slow in recognizing that the word "Macput" should be read "Marquette." For the only Jesuit in that part of the world just then was Marquette; moreover, the Mississippi River is referred to by the writer as the "River of the Conception," and Marquette was the only man in the world so naming the Mississippi at that period. The identification is conclusive.

It would be necessary to see Professor Alvord's article to understand the steps of his argument. He shows how neatly the letter fits in with the facts narrated in Marquette's well-known "Journal" of his voyage, particularly where the explorer tells of meeting, near the present site of Memphis, with an Indian tribe that had European arms and implements, but with whom he was unable to converse. The Professor goes on to explain how the letter, committed by Marquette to the hands of these savages, could have reached Colonel Bird in Virginia, and he offers grounds for a conjecture that it was William Penn who sent to England the copy, which has been preserved.

The word Marquette, written Macput, was not the only part of the letter which suffered distortion from the original form by the hard usage it had necessarily to undergo during the two and a half years while it was in the hands of the greasy savages, before it reached Virginia. "*Quae rebam*" in the first line was plainly *quaerebam*, and a phrase shortly below must surely be a copyist's wild guess at a decipherment. The surprise is that so much of the letter is certainly just as it left the hands of Marquette on the banks of the Mississippi in 1673. Accepting Professor Alvord's emendations, and adding some slight ones of our own with which we believe there can be no quarrel, we are giving another translation of the letter.

Into whosoever hands this letter may come,
Health in our Lord:

While by a Divine Providence, I, who have been nobody, was seeking to lead whomsoever I might to Christ, the Saviour, it came about by chance . . . that I encountered these barbarians who seem to have close commerce with Europeans. But as I have not been able to understand them in any manner, I should be very much pleased to have you send me word who you are, where your city is located, and who are these barbarians.

As for myself, you may know that the Lord called me to the Society of Jesus, and wishes me, for the sake of the savages whom He redeemed with His blood, to spend my life in the wilds of Canada. It is consequently certain that, if the Immaculate Virgin, Mother of God, assist me, I am to die in these parts however lonesome they be. Since Christ bore such torments for us, He surely did not wish that we should be ungenerous

towards Him of the life that he gave us. But, while we live, let us pray to God that we may meet—if never on earth—yet some day in heaven.

Written at the River of the Conception, at the altitude of the Pole 35°, in longitude about 275°. August 4th, 1673.

Your servant in Christ Jesus and the Immaculate Virgin,
JAMES MARQUETTE, S.J.

(The phrase omitted above cannot possibly be Marquette's original: "*Ut captus ex Spiritualium impetu*" i. e., "as carried captive by the power of Spirits.") The letter is endorsed in a different hand: "Copy of a latin letter receiv'd by Coll. Bird in Virginia in the winter 1675 from a Jesuit dated 4th August 1673 in latitude 35 degr. longitude 270 abot 1200 mile West 2 degr. Southwds from Virginia."

A word may not be out of order as to the historic value of the find. It is of very considerable worth as setting the seal of conviction on several matters hitherto conjectural or disputed. The fact, for instance, that this letter written on the Mississippi in 1673 found its way to Virginia, supports the claim that English merchants had pushed their transactions beyond the Alleghanies at a very early date. But it settles certain matters in regard to Marquette himself that are of no small moment.

John Moses, in his "Illinois, Historical and Statistical," a very fine work, subjects Marquette's Journal of his trip down the Mississippi to the keen scrutiny of modern methods of criticism, and reaches the conclusion, without rancor or partisanship, that his expedition did not reach the Arkansas River, as Marquette claims, but turned back at some point not very far south of the mouth of the Ohio. The Alvord letter conclusively upsets Mr. Moses's contention. For here we find Marquette (who turned north on July 17) still nearer to the Arkansas than to the Ohio after eighteen days of northward sailing.

The trustworthiness of Marquette has been impeached several times since the first publication of his "Journal." A conclusive defense has just as often come to hand, but nowhere has so unexpected a vindication occurred as this happy achievement of the scholarship of Professor Alvord.

COMMUNICATIONS

Letters as a rule should not exceed six-hundred words

Dr. Walsh and His Pilgrims

To the Editor of AMERICA:

Where, oh where did the excellent Dr. Walsh imbibe his extraordinary notions on the Pilgrims and popular education? In AMERICA for October 23, he writes

What the Pilgrims did that produced a deep and lasting impression in this country, was the establishment of popular education. . . . The Pilgrims . . . proceeded at once to establish schools in every little town and hamlet. Not content with this, before they had been here twenty years, they made provision for higher education by the establishment of Harvard College.

The statement that Harvard was founded by the Pilgrims is enough to strike even the most loquacious dumb. Harvard was established not by the Pilgrims, but by the Puritans, and that "before they had been here" seven years. In 1636, the General

Court of the Massachusetts Bay Colony (I need hardly mention that the Plymouth Colony and the Massachusetts Bay Colony were two distinct political entities with striking points of difference) voted £400 for the founding of a college. In 1637 the General Court appointed twelve eminent men of the Colony, Puritans all, headed by that godly Puritan, John Winthrop, "to take order for a college at Newtowne." In 1642 the government of the college was entrusted to a board of overseers made up of the Governor, the Deputy-Governor, the magistrates, the president of the college, and the teaching elders of the Puritan towns, Cambridge, Watertown, Charleston, Boston, Roxbury and Dorchester. In the founding of Harvard the Pilgrims, so far as I can ascertain, had no hand at all. The work was exclusively Puritan.

Nor is Dr. Walsh happier in his assertion that the Pilgrims "proceeded at once to establish schools in every little town and hamlet." Small, in common with all historians of the subject, writes in his "Early New England Schools" that the prime movers in popular New England education were again the Puritans of the Massachusetts Bay Colony. "The same spirit is found in the New Haven colony; it spread to the Plymouth colony" etc., thus showing that the Puritans, not the Pilgrims, were the pioneers in New England popular education. No similar movement appears in the Plymouth Colony before the law of 1670, passed not "within twenty years" but not until fifty, after their arrival. The court records of the following year show that "within the time limited there hath been a beginning made at Plymouth", and the records of 1672 speak in modest style of "the school now begun and erected at Plymouth." Nor is there the slightest trace of any early and excessive Pilgrim zeal for these schools. The foundations came slowly, indeed. Duxbury had a school, of a sort, in 1677, Rehoboth in 1678, Sandwich in 1679, Bristol and Barnstable in 1683, and Taunton is mentioned in the court records of the same year, although Swansea is not. In 1685, a Latin school was ordered for Barnstable, along with Plymouth and Bristol.

But the Plymouth Colony law of 1670 was ever laxly enforced before the union with the Puritan Massachusetts Bay Colony in 1692, when a new era began. From these facts it is clear that whatever popular education in this country may owe to the New England colonies, the debt is due to the Puritans, not the Pilgrims. Dr. Walsh has sadly mixed the two.

May I also say that, in my opinion, Dr. Walsh has attributed to the Pilgrims a degree of intolerance which they hardly deserve? It is true, as Dr. Walsh writes, that they had no idea of establishing religious liberty in the Colony, nor, I may add, of establishing civil liberty either, in any proper sense of the term. But for a time, at least, they bore with Roger Williams when the Puritans would have none of him, and the famous Dr. Francis Le Barron furnishes at least one example of Pilgrim tolerance towards a benighted Papist.

New York.

WARREN LENDRUM.

Circulating Catholic Literature

TO THE EDITOR OF AMERICA:—

Following Mr. McGarvey's letter, which appeared in AMERICA of June 26, and drew attention to the necessity of some agency for the distribution of Catholic pamphlets and other literature, we issued a national appeal through *Our Sunday Visitor* and received many responses as well as constructive and helpful suggestions. The demands or appeals for such literature, though, far exceeded the response to the call for volunteers.

Before convening a meeting to perfect the organization of a Catholic Literature Distribution Committee, we desire to appeal through AMERICA to all those zealous men and women in New York, Brooklyn and vicinity, who will volunteer to give a little of their time to the propagation of this work, to send their names and addresses to the undersigned, at Room 209, 305 Broad-

way, New York, so that we can invite them to attend our first meeting early in November. We shall be exceedingly pleased to hear from anyone interested in this matter and to have their advice and co-operation in the formulation of working plans on a practical basis.

New York.

J. P. McMAHON.

Libraries and Catholic Papers

TO THE EDITOR OF AMERICA:

About the first of the year all the religious magazines disappeared from the magazine racks at the local branch of the library, from which I borrow. Two only remained, the *Christian Science Journal* and the *Christian Science Sentinel*. This continued up till September, when they were joined by the *Catholic World*.

An article in the *Catholic World* concerning Bishop Kinsman, referred to his letter of July 19, 1919 in the *Churchman*. I asked the librarian to let me see the *Churchman* for July 19, 1919. She returned a few minutes later, unable to find one, and referred me to the central branch where I could obtain it. "You see," she explained, "the library doesn't subscribe to any religious magazines for fear of offending people. These Christian Science magazines were given to us."

Like a good many Catholics I was of the opinion that the public library subscribed to Catholic magazines for the branches, and the reason they were not on the racks was because the library had failed to put in its subscription. On inspecting another branch I found the Christian Science and other Protestant magazines but no Catholic magazines. Always the ubiquitous Christian Science propaganda. I immediately notified the central branch that I had subscribed to a Catholic magazine, mentioning the branch to which it was to be sent. A week later I received an answer saying that at a meeting of the book committee they had voted to accept my gift, and thanked me for it. It remains therefore, for Catholics if they wish to have Catholic opinion registered in their community, to give a subscription to the branch in their neighborhood; if an individual cannot do this, at least, the local branches of the Holy Name or the K. of C. Council could do it.

Brooklyn.

HAROLD J. O'CONNELL.

Watch the "Health Centers"

TO THE EDITOR OF AMERICA:

New interest attaches to the "Health Center" bill, favored by Governor Smith and State Commissioner of Health, Dr. Herman M. Biggs, since the passage of the resolution by the New York State Federation of Women's Clubs, declaring that "One of the primary necessities for the family, and therefore for public health, is an intelligent determined interval between pregnancies, to be procured by regulating the inception of life, and not by interfering with life after it starts" and urging "the speedy removal of all barriers, due to lack of knowledge, arising from legal restrictions, traditions, prejudices, and ignorance, which now prevent parents from access to such scientific knowledge as is possessed by the medical profession." This lack of knowledge, it is claimed, results in "serious disasters to mothers and babies; and, indirectly, for the entire community."

The Health Centers have been advocated before several societies by State medical officers as teaching institutes both for the public and the doctors. Up to the time of the conviction of Margaret Sanger for teaching these principles of birth-control, Health Commissioner Biggs was one of her most prominent medical supporters. It will be interesting to know if birth-control will be taught as "a community service" at these Health Centers, if they are established in accordance with the demand and in keeping with the medical principles of the State Commissioner of Health.

New York.

JOHN P. DAVIN, M.D.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, NOVEMBER 6, 1920

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

Published weekly by The America Press, New York.
President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSEIN;
Treasurer, FRANCIS A. BREEN.

SUBSCRIPTIONS, POSTPAID:
United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 Europe, \$5.00

Address:
THE AMERICA PRESS, 173 East 83d Street, New York, N. Y., U. S. A.
CABLE ADDRESS: CATHREVIEW
Stamps should be sent for the return of rejected manuscripts.

Terence James MacSwiney

HE is not dead. Such men can never die. Their souls go to God, their bodies into the earth, but the memory of them lives forever. Freed at last, he cries out with a voice that the whole world hears. "Be brave, be true! Serve your country, love your God, commit your ways to Him, and in the evil day He will not forget you."

. At his name
We sorrow not with shame,
But proudly; for his soul is as the snow.

The sod of his own dear Ireland lies light today upon MacSwiney. Nay, not even the soft bosom of the Little Dark Rose is his grave. For him there is no grave beneath the earth, but over all the world a shrine. For wherever beats an Irish heart, or a heart that hates oppression, there is a heart that enshrines forever with love and veneration this man who to the end loved nobly the things that are just and true. He loved us, he fought for us, he gave his life for us, for us who believe, in the presence of the most high God, that liberty is too precious a gift to be given over into the hands of tyrants.

Therefore with tears and gratitude will all good men make intercession for him with God the Father of Our Lord, Jesus Christ, that even as Terence James MacSwiney hath not denied the Faith but hath ever believed in God and hoped in Him, so cleansed by the saving Blood of Calvary, and freed from all stain of human frailty, he may be counted worthy to enter forthwith into happiness without end.

Now may Michael and Patrick and Columille and Bride, with the Angels that guard the four seas of holy Ireland, bear him into Paradise. May Mary, his sweet Mother, greet him, a child come home, with a mother's kiss. May Jesus Christ, with whose Sacred Body he was daily nourished, receive him into the place of light and refreshment and quiet, everlasting. *Pie Jesu, Domine, dona ei requiem. Gentle Jesus, Lord, give him peace.*

A Peace-Pipe and the Smith Bill

"WE, the people of England," wrote the three tailors of Tooley Street. "We the teachers of the United States," writes the National Education Association, an excellently-organized minority consisting of possibly ten per cent of the American teaching-body. But a loud voice has often served to magnify a small affair, and the Association, according to its October bulletin, is assuredly "convinst" that dreadful things will come to pass unless the Smith-Towner bill is speedily transformed into a law. Hence, "no efforts will be spared," writes President Hunter, "to secure its enactment at the next session of Congress." And the resolutions of the Salt Lake City convention add that "the measure now languishes in Congress, primarily because of the opposition of a minority of the people, whose leaders are traditionally opposed to public education."

Thus does the tone of the three tailors grow in volume. Their utterance may be commended to the attention of such individuals as Senators Thomas and King, Representatives Cannon and Clark, Presidents Hibben of Princeton and Hadley of Yale, to the New York regents, and to those individuals so notoriously opposed to "public education" as to open and maintain schools all over the country, the Bishops of the Catholic Church in the United States. Nor should those base and unpatriotic persons, the Knights of Columbus, be omitted. Not satisfied with the proved efficiency of schools already founded, they are so opposed to "public education" as to open night-schools and other schools to render services which the established institutions cannot offer. This is a long list, but a list taken at random, and easily enlarged. And every name on the list is, of course, the name of some individual or society "traditionally opposed to public education." This is Tooleyism with a vengeance. Does the National Education Association imagine that "public education" is neglected by all save the friends of the Smith-Towner atrocity?

Yet withal, it should not be forgotten that the Association condemns national control of education, and pledges itself, hand on heart, to defeat any measure involving such control. Hence, no doubt, the Association will hereafter recommend the Smith-Towner bill with reservations. It will delete the provision whereby the local authorities are obliged to submit their certification of educational fitness to a political officer at Washington, and it will, by all means, utterly reject the provision by which this submission is required annually. Then, too, it will not countenance an officer to whom is reserved the exclusive right to decide whether or not a State is complying with the provisions of the act, and the further right to enforce his rulings by cutting any offending State from all participation in the educational slush-fund. Hence, the Association will find necessary a recommendation that the annual appropriation of

\$100,000,000 be eliminated from the bill. For the Association knows very well that if a given State wishes to provide educational facilities, it can and will provide them without aid from Washington; that if it does not so wish, Washington cannot force it; and that when a State is able to care for its schools and refuses that care, money from Washington will only encourage State mendicancy—unless, of course, in default of the State, the Federal Government assumes control of the schools, and such action, as the Association now graciously concedes, is quite unconstitutional.

Perhaps the National Education Association and the opponents of the Smith-Towner bill for the establishment of a Federal educational autocracy, may yet come to an agreement. The October bulletin suggests the possibility of four steps which may lead not only to a *rapprochement* but even to an *entente cordial*. These are:

1. Eliminate the \$100,000,000 annual appropriation.
2. Strip the proposed Secretary of all power of review, obliging him to accept any educational program the State may wish to present.
3. Deny him all power to examine the schools in any State or to require reports from any State.
4. Don't make him a cabinet officer at all. Request the present director in the Bureau of Education to proceed on his gentle way of stimulating the States by offering them good advice, without attempting a stimulation which involves the use of money.

With these points accepted by all parties to the conflict, we may make ready the pipe of peace. Otherwise the day of the burying of the hatchet will never dawn.

A "Modern Scientist" in Chains

"THE findings of modern science have shaken the hold of the sources of medieval authority," writes Mr. James Harvey Robinson, in a recent number of *Harper's Monthly*, "but they have done little as yet to loosen our inveterate habit of relying on the more insidious authority of current practice and belief." As to the second part of its content, the statement is indeed true, and Mr. Robinson himself is a splendid instance in proof. What more in keeping with "the authority of current practice" than the very phrase, "the findings of modern science," especially when one does not feel bound to specify the "findings," or even to name the science which, by supposition, is cited as evidence? Thus treated "modern science" is indeed a handy rock to hurl at all and sundry retrogrades, especially if they be the descendants of medieval papists.

But if he waits upon modern science to free him from the inveterate habit of relying on the insidious authority of current practice, Mr. Robinson, it is to be feared, is doomed to an extended period of waiting. For his "science" is of the Sunday supplement kind; the variety that prates with imposing show, of "modern psychologists," of "bacteria" and of "electrons," without caring to enlighten the brains of Sunday readers by eluci-

dating the pertinence of these exceedingly learned terms. Indeed, in the *Harper's* article Mr. Robinson seems to have sought, in many instances, no higher authority than the authority of current practice. What, for example, could be more in harmony with this authority than the statement that priests and nuns, along with men and women in the world who for reasons satisfactory to themselves deliberately renounce marriage, as priests and nuns do, are "forced to a highly unnatural life"?

By what canon is this life to be adjudged "unnatural"? It is clear that God does not, and the State cannot, force any man or woman to marry. If human beings do not choose to marry, that is exclusively their own concern. If they enter into the matrimonial contract, they enter freely. But they are bound by the terms of the contract. If a man enters the priesthood, he does so freely, and, as Mr. Robinson may not be aware, no man can be made a priest against his will. But, freely assuming the priestly state, he is thereafter bound by its duties. This state is not "unnatural," still less as Mr. Robinson would have it, "highly unnatural." Neither by the natural law nor by the law of God is any man or woman denied the right of leading an unmarried life. Nor is the unmarried life "unnatural" from the social standpoint. Celibates will never be so numerous as to threaten the existence of society. And society will never be harmed by the rather common example of the daughter who remains unmarried in order the better to provide for a widowed mother or for her younger brothers and sisters; or by the example, less common, of men who like Father Damien, voluntarily relinquish paternity and the holy joys of a Christian home, to give themselves untrammelled by any earthly tie to the service of God and the afflicted.

It is plain, then, that modern science has not yet liberated Mr. James Harvey Robinson from the insidious authority of current practice. A few modern statistics, however, might help him to a clearer vision of things as they are. "In due time," he writes, "the Protestant sects abolished monasteries, and the Catholic countries followed their example. The Protestant clergy were permitted to marry and the old asceticism visibly declined." Yet "monasteries" are nowhere more numerous than in this non-Catholic country, and they do flourish and abound in every country, non-Catholic and Catholic, under the sun. And neither statistics nor modern science, but plain common-sense observation might, possibly, teach the learned Mr. Robinson that the number of priests, religious and secular, and of nuns, as well as of men and women who for reasons of religion, lead lives of celibacy in the world, is growing day by day. If this be the "visible" decline of "the old asceticism" which in accordance with the teachings of Jesus Christ, exalted voluntary celibacy undertaken out of a religious motive, we bid it welcome.

Our Austrian Relief Fund

GENEROUS donations have been sent by many of our readers for the relief of stricken Austria. In this number and in the preceding issues we have inserted, unsolicited, some pictures that may help to bring home the suffering that has already been endured. Those well acquainted with the present conditions in Austria state that the coming winter may bring with it a degree of misery unprecedented even in that land of famine. What this must mean we can best understand from the fact that each day, in Vienna alone, 1,200 and more persons have died of starvation. How then shall these poor starving people be able to endure the bitter cold where coal is a luxury not to be thought of, while fuel of other kind can be obtained only at fabulous prices. Babies are perishing for want of milk and bread cannot be broken to the hungry children that cry for it.

With the pictures inserted in our two previous issues attention was called to the mission of the Baroness Elise von Rast, as the accredited agent of the Cardinal Archbishop of Vienna. Letters earnestly endorsing her mission were given by Cardinal Gibbons and by the Apostolic Delegate. But to facilitate the sending of gifts by our readers we have since determined, in conformity with her wish, to continue our own Austrian Fund which will be most carefully distributed through Catholic sources or to Catholic institutions in dire need. Donations therefore may be sent direct to our office.

The American Quakers have won an enviable name in their prompt and constant efforts to bring relief to the countries that we were naturally inclined to overlook in the dispensation of our charities. American Catholics should not be outdone by them. There is no truer charity, for body and soul, than that which will be dispensed through the fund we will collect for the Austrian sufferers. It will be dealt out to them through Catholic hands, and will be administered in the name of Christ by those who are devotedly serving His cause among the poor.

Strange as it may appear, some of the most heart-breaking misery is found by these charitable visitors in the homes of those who once were numbered among the fairly well-to-do. Entering the residence of such a family, in a fashionable section of Vienna, the Catholic visitor found but bare walls. Everything had been sold or pawned, except the desolate pictures of once respected ancestors in whom no buyer could be found to show the slightest interest. The carpets were taken from the floor, and in a bed that had been stripped of its white sheets lay a mother with a naked baby in her arms. The child was seven months old, but not enough linen could be found to clothe it. Four other children crowded eagerly around and looked with greedy eyes upon the incredible sight of an entire loaf of bread displayed before them.

Among the main accounts that will decide our fate

for all eternity, as the Saviour has solemnly assured us in His picture of the Last Judgment, will be the answer to the question whether we have fed the hungry and have clothed the naked. In that starving mother, lying on the cold, bare mattress, with the unclothed babe upon her breast, the eyes of faith behold none other than the Christ: "For I was hungry and you gave me to eat: naked, and you covered me."

Rare Discrimination

GIVEN the occasion, your school board can be trusted to act with rare discrimination. Some weeks ago a resolution was offered in New York excusing all Jewish teachers from service on the Jewish New Year and on the Day of Atonement. The resolution was adopted, with the proviso that the teachers be paid for these school days on which, for religious reasons, they felt obliged to absent themselves.

Difficulties will always arise when questions of a religious nature are submitted to the governing boards of a system which has plainly and definitely dissociated itself from religion. These difficulties, naturally, are accentuated in a community in which about one-fourth of the population are people so tenacious of creed and custom as the Jews. The schools are supposed to be conducted for the benefit of all; in any case, they are paid for by all the citizens, without discrimination of creed or color. Hence it would appear that a secular school board, acting on the policy of equal rights for all and special favors for none, must forbid any grant of privilege on the ground of religion. But the New York board repudiated this policy. It voted not only to excuse the Jewish teachers, but to pay them for absences occasioned by reasons of religion.

At a subsequent meeting, Mr. Arthur Somers asked that the Board extend this privilege to Catholic teachers on the Feast of All Saints and of the Immaculate Conception. His only object, he maintained, was to protest against a dangerous precedent. If the board were to grant excuses for religious reasons, serious complications might ensue. • It was true that Catholic teachers did not ask pay for these days. But why force them to the personal sacrifice of an earlier hour of rising to go to Mass, if they wished to report in due time at the school? Mr. Somers' argument was, simply, that all should be treated alike. If the privilege could not be extended to all, it should be extended to none. But it is hardly necessary to state that Mr. Somers' resolution was not adopted by the Board. Having served a good purpose, it was withdrawn by its sponsor.

New York City, then, has established this condition: Jewish teachers are excused with pay on certain religious holidays, and Catholic teachers are not excused at all. This action by the Board will, no doubt, marvelously stimulate the development of what we are pleased to term the distinctively American principle of fair play,

no privileges, and equal rights. Of course, Catholics will not object, but it is quite possible that determined opposition will arise, should the board proceed to treat all alike by repeating its former resolution. The crowds that fill our churches on holy days from early morning until the noonday Masses in the downtown parishes, is

one of the many marvels to visitors in supposedly "wicked" New York. And school board or no school board, pay or no pay, our Catholic teachers will continue to swell the great throngs who seek Jesus Christ Crucified, early in the morning as did the holy women, or in the glare of noon-tide in the world's metropolis.

Literature

THE POEMS OF WILLIAM BUTLER YEATS.

WILLIAM BUTLER YEATS has a lonely position among poets who have written in English by the fact that nine-tenths of his value is to be found in nothing more substantial than atmosphere. This is why, despite the circumstances that he has taken great pains to produce an explanatory criticism of himself, that he has founded no school. Young poets are imitative animals, and generously strive to assimilate themselves to the artists from whom they have derived enthusiastic pleasure; but no young poet has imitated Mr. Yeats. I am quite certain that many young poets have *tried* to imitate him, but you can do very little with an artist whose secret is incommunicable; you cannot even hope to parody him.

Mr. Yeats has no style in the ordinary sense; though with the engaging egotism that is characteristic of him he assures us that "I think my style is myself," by which he means that he has not troubled to find a style, only to find himself. Certain early mannerisms remain; but upon the whole the similarity between his earlier and his later work is exceedingly slight. The superb rhetoric of "The Wanderings of Oisín," or of such lines as:

Who rise, wing above wing, flame above flame,
And like a storm cry the Ineffable Name,
And with the clashing of their sword blades make
A rapturous music, till the morning break,
And the white hush end all, but the loud beat
Of their long wings, the flash of their white feet—

is never once heard in "Responsibilities" or "The Wild Swans at Coole." It has been deliberately laid aside.

A phrase aptly descriptive of the early lyrics comes into my mind, one used of Mr. Yeats, though of his prose. To say that his verse was misty yet dazzling would have been true enough once. It is no longer true. W. B. Yeats now seems to have a horror of anything that is dazzling, and the mists have grown thick and impenetrable about him. I would describe the present situation as one in which the poet is wandering in a choking fog feverishly striking matches in the gloom and hiding them furtively underneath his waterproof! He has hopelessly lost his way.

But if we put on one side for the present the cold clammy work of recent years and go back to the time when Mr. Yeats was young and a genius, our function will be one of delighted praise. It would be unprofitable to exercise scientific criticism here. One does not put thrills into categories or dissect phantasmagoria.

It is possible and will also be profitable to note the extreme simplicity of this poet's technical method. The meter chosen is always a meter that has done service a hundred times before, and the words used are more familiar than the meter. Yet out of these two common materials the poet obtains all the effect he needs, that "dazzling yet misty" effect of which he alone has the secret.

The most every-day matter goes to the making of the enchantment. The spell is confined to words of two syllables. Mr. Yeats learns a legend in Kerry and "The Ballad of Father Gilligan" is written. He hears an old woman sing three lines of a song which he extends into "Down by the Salley Gardens."

All his jewels seem to have been picked up out of the gutter. And yet we can see Mr. Yeats here and there filling in the hiatus of forgotten parts of his fairy incantations, with mere literary cleverness. The moving epitaph of "A Dream of Death"—"She was more beautiful than thy first love"—is followed by "A Dream of a Blessed Spirit," which contains rather too much facile dexterity:

All the heavy days are over;
Leave the body's colored pride
Underneath the grass and clover
With the feet laid side by side.

The poet's hand is too conscious of its business as it softly sweeps the harp of sorrow. The tears unquestionably fall, but they are caught in a lachrymatory—we suspect for future use. But on the other hand in such a poem as "The Sorrow of Love," one of the best of Mr. Yeats' best period, which combines vague anguish with epigrammatic distinctness, we are aware of a self-sufficient emotion, one which is not compelled to buttress itself up with the props of "big" or "beautiful" words:

The quarrel of the sparrows in the eaves,
The full round moon and the star-laden sky,
And the loud song of the ever-singing leaves,
Had hid away earth's old and weary cry.

And then you came with those red mournful lips,
And with you came the whole of the world's tears,
And all the trouble of her laboring ships
And all the trouble of her myriad years.

And now the sparrows warring in the eaves,
The curd-pale moon, the white stars in the sky,
And the loud chanting of the unquiet leaves,
Are shaken with earth's old and weary cry.

Out of a period which fortunately contained a dozen genuine diamonds to one of paste the brightest crystal was "When you are old"—which if not so famous as "Innisfree," is one of the best-known contemporary lyrics.

Perhaps the most interesting critical data that is to be derived from a consideration of this piercingly lovely poem, is the fact that it is so directly inspired by Ronsard's sonnet to Hélène as to be almost a translation. Indeed it is difficult to call it anything else except a free translation. But a far more important fact is that this is an astonishing instance of Yeats' power to absorb extraneous matter into himself and then to give it forth again soaked in his personality, invested in a new beauty, marvelously recreated. What Mr. Yeats attempted was a transmutation not a translation of Ronsard. He would take the literary content of his sonnet and turn it into a lyric; poetry should be poured from a classical into a Celtic mold. W. B. Yeats should absorb Ronsard and render back W. B. Yeats. All those things he succeeded in doing to the triumphant degree! "When you are old" is the crown of his career. Here it is:

When you are old and grey and full of sleep,
And nodding by the fire, take down this book,
And slowly read, and dream of the soft look
Your eyes had once, and of their shadows deep;
How many loved your moments of glad grace,
And loved your beauty with love false or true;
But one man loved the pilgrim soul in you,
And loved the sorrows of your changing face.

And bending down beside the glowing bars,
Murmur, a little sadly, how love fled
And paced upon the mountains overhead
And hid his face amid a crowd of stars.

Many things have gone to the making of Mr. Yeats. Ronsard is merely one incident where Blake and Irish mythology are abiding influences; and yet this poet has not been influenced in the sense in which literary formations directly leave their mark, because in every case the processes of absorption and transmutation have gone on, so that the result is individual and unique. Yeats will borrow from anywhere. He has written Japanese Noh plays round Cuchorlain, accepting any convention and making it serve his peculiar purpose. His mythological dramas are constructed with a perfunctory interest in formal plot; the dramatist confessing with quaint candor that very often he did not know how to pronounce the names of his characters. They and their stories are taken up to suit a convenience, to express as symbols the dreams of the poet's soul. This is true even of the finest of the plays, "The Countess Cathleen," which like all Mr. Yeats' stage writings is somewhat deficient in dramatic power. Indeed, as he himself has taken the trouble to tell us, some of the most powerful scenes—in fact all those in which Aleel is introduced—were added after the performance in 1899. Aleel, who is not a part of the French original, may be a concession to the needs of the actors and to the advice of professional playwrights; but he consciously increases the poignancy of the Countess Cathleen's sacrifice and consequently strengthens the motive of the plot. He also offers the opportunity for some of the finest poetry Mr. Yeats has produced, which centers round the incident of Aleel's heart-broken cry as he breaks the mirror:

I shatter you in fragments, for the face
That brimmed you up with beauty is no more:
And die, dull heart, for she whose mournful words
Made you a living spirit has passed away
And left you but a ball of passionate dust;
And you, proud earth and plummy sea, fade out,
For you may hear no more her faltering feet
But are left lonely amid the clamorous war
Of angels upon devils.

At his best Mr. Yeats has a command of sweet somnambulist language unequalled by any writer of our generation; but all his language of unquestionable excellence could easily be contained within a dozen pages of a book. The remainder seems to be either a faint imitation of or an unfortunate divergence from the inspiration of his youth. He has not worn well. His verse does not wear well. "The heaven's embroidered cloth" has grown a little frayed at the edges. The poet on his own confession has grown weary. Of his poetry readers are inclined to tire, for as they grow older a poetry which depends so much upon atmosphere becomes an unsatisfactory spiritual diet.

The explanation of this sudden collapse of enthusiasm, as given by Mr. Yeats himself, is that he is worn out with dreams. And in one of his recent volumes of essays he declares that his only hope lies in the thought "that we who are poets and artists . . . must go from desire to weariness and so to desire again, and live but for the moment when vision comes to our weariness like terrible lightning, in the humility of the brutes." Another explanation of this poetic decay was given to me by A. E., whose theory was that that melting of the body necessary to poetry comes more tardily with the advance of age. "Only once in recent years," said A. E., "has his melting come upon Yeats;" and he began to chant to me "The Cold Heaven:"

Suddenly I saw the cold and rook-delighting Heaven
That seemed as though ice burned and was but the more
ice,
And thereupon imagination and heart were driven
So wild that every casual thought of that and this
Vanished, and left but memories, that should be out of
season

With the hot blood of youth, of love crossed long ago;
And I took all the blame out of all sense and reason,
Until I cried and trembled and rocked to and fro,
Riddled with light. Ah! when the ghost begins to quicken,
Confusion of the death-bed over, is it sent
Out naked on the roads, as the books say, and stricken
By the injustice of the skies for punishment?

It is a strange poem, one made in a country many leagues distant from the Lake Isle of Innisfree or the Land of Heart's Desire. In the volume of which it comes there are but few touches of the Yeats who cast a spell upon our boyhood. There is much that is interesting, many wilful flames of irony and an angry critic who has killed a poet. Sorrowful and straddle-legged that critic stands above that uncold corpse, bitterly gibing at himself and at the universe that has impelled him to this deed; and in the mockery of music a horn flings back the echoes of the past from the iron crags of a desolate valley:

Who dreamed that beauty passes like a dream?
For these red lips, with all their mournful pride,
Mournful that no new wonder may betide,
Troy passed away in one high funeral gleam,
And Usna's children died.

We and the laboring world are passing by:
Amid men's souls, that waver and give place,
Like the pale waters in their wintry race,
Under the passing stars, foam of the sky,
Lives on this lonely face.

Bow down, archangels, in your dim abode:
Before you were, or any hearts to beat,
Weary and kind one lingered by His seat;
He made the world to be a grassy road
Before her wandering feet.

THEODORE MAYNARD.

EARTH'S MESSAGE

The earth has its set seasons, day and night
Succeed each other changing endlessly,
In the uncharted heavens the stars are free,
But keep, as ships, apart, their pinnaced light.
There is a power, a hand, unseen, of might,
That sets in motion, times unerringly,
The clockwork vast, of earth, and sky, and sea,
From chaos shaping beauty to the sight.

Yet there are men who, in a sunset, find
No message, though full characterized the name
Of Him who painted all its glorious hues;
The golden grain that billows to the wind,
The fruits, the flowers, beneficence proclaim
Of Him whose plea for love men's hearts refuse.

J. A. CLEMENS.

REVIEWS

People of Destiny. Americans as I Saw Them at Home and Abroad. By PHILIP GIBBS. Illustrated. New York: Harper & Brothers, \$2.00.

This is a thoughtful and pleasant book of American impressions by the prince of war-correspondents. As an amiable British propagandist Mr. Gibbs gave a course of lectures in this country last winter, visited a number of our cities and towns east of Chicago, and found countless things here to admire and praise. But his travels appear to have been "personally conducted" by some one who introduced him only to the "idle rich" and the "socially prominent" for the most part. But he seems to have missed meeting the American workingman and the returned soldier. Mr. Gibbs has a very imperfect idea of how detested his country is by entire classes of our population owing to the insatiable greed England has displayed since the armistice and owing to her ruthless oppression of Ireland. Though a Catholic he seems to see no good reason why the Irish should be allowed to have their own country, and the alleged "strategic necessity" which was considered so unjustifiable when Germany

invaded Belgium, Mr. Gibbs, like many other English Catholics, finds quite defensible when there is question of Great Britain and Ireland. If he had left for an hour or two the society of those who were showing him New York from a luxurious automobile and mingled with one of the "great mobs" (note the word) whom he "saw passing one day in procession down Fifth Avenue, with anti-English banners above their heads", perhaps Mr. Gibbs would have secured a more accurate impression of America's attitude toward England.

Half the volume is devoted to giving the author's reflections on the position of the United States as the arbiter of the world, and on why Wilsonism is so unpopular. He thinks we cannot avoid interfering in European disputes, believes that the League of Nations will work, and is of the opinion that England has good reason to be irritated at being "let down" by us, though he is kind enough to say that *Punch's* offensive cartoon entitled "Another Reservation", representing Uncle Sam turning his back on starving Europe, is "unjust and unfair in spirit and fact." Like all of Mr. Gibbs' writings, "People of Destiny" is a very readable book.

W. D.

The Facts and Backgrounds of Literature. English and American. By GEORGE F. REYNOLDS and GARLAND GREEVER. New York: The Century Co.

Literature in a Changing Age. By ASHLEY H. THORNDIKE. New York: The Macmillan Co.

The first of these books states in the preface that it is intended to give the facts and backgrounds of English literature, and nothing more. The intention is a worthy one, and in the main for so brief a treatise the intention is carried out. The book should help to that gentlemanly knowledge of English literature which our high-school and freshman students are supposed to have. The authors have tried to put in a succinct form the customs and usages, the housings and costumes of the various periods, all of which surely is a help to the understanding of the written thoughts of those various periods. The preface also acknowledges the authors' indebtedness to the "Encyclopædia Britannica" and to "Who's Who." Surely "Who's Who" would give Newman a more prominent place than a mere mention among other writers of the "Age of Tennyson." Can the background of the following facts also be laid at the door of "Who's Who": "Francis Thompson—a Roman Catholic, who suffered much from poverty and opium"? and is the "Encyclopædia Britannica" to be blamed for the travesty that is found in the appendix where the Mass is treated? It seems strange that the "Catholic Encyclopedia" was not consulted upon this and other Catholic subjects.

The other book under review states that it is a "study concerned not only with the continuing tradition but with the departure from it, not only with books that go on repeating their messages, but also with the new books that reflect novel ideas or shifting sympathies." Through a series of chapters that deal with the "reading public, the literary inheritance, progress and poverty, democracy and empire, religion, women, science, invention, machinery, beauty and art," the reader is shown the effects that these changes have brought into literature. We are told that in the present century "the reading public came nearer getting what they wanted than ever before in the history of literature," and what they wanted and want "is information, news, entertainment, and enlightenment in enormous quantities." This strikes one as rather a serious indictment of the mentality of the present century. The chapter on religion tells of the shifting of religious thought in the various sects, but not one word is said of the unchanging Catholic Church. The reader looks in vain in this important chapter for a word from some leader of Catholic thought or the mention of some Catholic writer. Surely there are many Catholic leaders and writers whose ideas would have enhanced the value of this part of the book. Pro-

fessor Thorndike has given us a work that shows deep study and a wide range of literary knowledge. He has also given us a clue to the solution of the difficulty that has perplexed more than one teacher of English, namely, why the literary monuments of English are unread by students of the present generation? However, the author has hopes for the future notwithstanding the demand for entertainment and news. The book is well worth reading.

J. S. K.

The Junk-Man and Other Poems. By RICHARD LE GALLIENNE. Garden City: Doubleday, Page & Co., \$1.75.

Mr. Le-Gallienne is first of all a melodist, for there is a haunting music in nearly all his stanzas. He is happy in his phrases, too, and his perception of the beautiful is keen and delicate though he seems quite incapable of seeing beyond the flaming barriers of the world and singing of supernal beauty. The joy of living, the loveliness of nature, and the praise of fair women are his favorite themes. The two-dozen ballades that begin the volume are perfect in form and musically sing of the "Sorrow of Young Hearts," the "Death of Kings," "Unchanging Beauty" and also other lighter subjects like "The Noisiness of the Times." "Lady April" is often the inspiration of the author's Muse and he delights in passing strictures on the pessimists of our day. The following "Ballade—Catalogue of Lovely Things" is a good example of Mr. Le Gallienne's matter and manner at their best:

I would make a list against the evil days
Of lovely things to hold in memory:
First, I set down my lady's lovely face,
For earth has no such lovely thing as she;
And next I add, to bear her company,
The great-eyed virgin star that morning brings;
Then the wild-rose upon its little tree—
So runs my catalogue of lovely things.

The enchanted dog-wood, with its ivory trays,
The water-lily in its sanctuary
Of reeded pools, and dew-drenched lilac sprays,
For these, of all fair flowers, the fairest be;
Next write I down the great name of the sea,
Lonely in greatness as the names of kings;
Then the young moon that hath us all in fee—
So runs my catalogue of lovely things.

Imperial sunsets that in crimson blaze
Along the hills, and, fairer still to me,
The fireflies dancing in a netted maze
Woven of twilight and tranquility;
Shakespeare and Virgil, their high poesy;
Then a great ship, splendid with snowy wings,
Voyaging on into eternity—
So runs my catalogue of lovely things.

Envoi.

Prince, not the gold bars of thy treasury,
Not all thy jeweled scepters, crowns and rings,
Are worth the honeycomb of the wild bee—
So runs my catalogue of lovely things.

W. D.

Coal, Iron and War. By EDWIN C. ECKEL. New York: Henry Holt Co.

This volume is a very careful study of industrialism. Beginning with the growth of modern industrialism in England the author follows industrial growth up to the close of the World War not merely in one country but in practically all countries. The material bases and resources upon which our civilization is built are viewed in the light they throw upon individual national growth. Access to new markets, population increase, gold supplies, and the technical progress in industry are estimated carefully as factors in industrial development. But not only the past calls for the author's treatment, but in his broad historical background he traces the probable course of national and international industrial development in the present and immediate future. The effect of industrial development on future world

peace or war is clearly outlined in one of the most interesting chapters of this interesting volume. Mr. Eckel holds that a league of nations can do much to prevent war but at the same time "that the obstacles in the way of permanent peace are very serious." For the chief incentives to war are industrial and economic. "Incentives of this type are afforded by the desire of Soviet Russia to spread its economic doctrine, by the desires of Great Britain and the United States to control the fuel-oil supplies of the Caspian and Carribean areas respectively, by the desire of Japan to secure a continental area for expansion, and by the high probability that China will develop her industrial resources." These obstacles to peace are of natural origin depending as they do upon the unequal distribution of natural resources. The author's volume is a worth-while contribution to industrial history.

G. C. T.

BOOKS AND AUTHORS

New Pamphlets.—"The Souls in Purgatory," (America Press, ten cents, \$7.00 a hundred) by the Rev. Joseph Husslein, S.J., should speedily take its place upon all our parish book-racks. Schools and communities will find it valuable during the month of November. But there is no time of the year when we do not wish to remember our dear departed. The pamphlet contains an unusual copiousness of matter. The first part deals with the Protestant views of Purgatory, with Spiritism and erroneous conceptions concerning indulgences. The second part offers convincing Scriptural and Patristic proofs for the existence of Purgatory, and some excellent arguments drawn from Protestant writers. The third part discusses the duration of Purgatory, and the nature of its punishments. The fourth part, finally, describes the means by which we can help the Poor Souls. The literary aspect is not forgotten by the author and some of the finest poetical contributions find their place here. It is a pamphlet that Catholics will welcome and be glad to present to their non-Catholic friends.—The *Catholic Mind* for November 8 opens with the eulogy delivered by the Rev. Joseph Dinand, S.J., at the funeral of the late Bishop Beaven. Then Father Gannon discusses "The Ethical Aspect of the Hunger Strike" and reaches the conclusion that the heroic Lord Mayor of Cork, far from being a suicide, was a devoted patriot, fully justified in sacrificing his life in the way he did, for the freedom of his country. Mr. Childers next describes some details of English military rule of Ireland, and the number ends with a short paper explaining why the Church condemns Masonry.

Catholic Lecturers.—Mr. Theodore Maynard, an English poet, whose work is familiar to AMERICA's readers, has begun a lecture tour under the direction of William B. Feakins, the Times Building, New York. Mr. Maynard's list of subjects includes "An Englishman's Defense of Sinn Fein," "The Chesterbolloc," "How to Form Literary Taste," "Poetry and Prohibition," "The Making of a Writer," and readings from his own poems. The Lecture Guild, 7 E. 42nd Street, New York, also presents a most interesting program for fall and winter. Amongst others who will carry on the work of the Guild are Mrs. Joyce Kilmer, Elizabeth Kite, Dr. John A. Ryan, Sir Bertram Windle, Miss Helen Hynes and Dr. George H. Derry.

New Novels. A. E. W. Mason's "The Summons" (Doran \$2.00) is a moderately interesting story the scene of which is set in England during the Great War with a Spanish spy, a love-lorn fad, a perplexed soldier and several other conventional characters to carry on the action.—The average reader of C. E. Lawrence's "The God in the Thicket" (Dutton, \$2.00) will probably wonder what the book is all about. It seems to be a fairy phantasy unduly prolonged.—Making "A Garden of Peace" (Doran,

\$3.50) the title of his book, Mr. F. Frankfort Moore, an English writer, discusses through 300 pages the list of topics suggested to the hapless Oysters by Alice's unfeeling Walrus. Some of the chapters are mildly amusing, but the author's stale and obvious jests about the Holy Scriptures are in decidedly bad taste. The best part of the volume are the eighteen fine pictures of gardens.—"Dittie Girl Alive" (Holt) is a powerful description of the sordid childhood of an unfathered Swedish peasant. Badly handicapped in life by birth and environment the little girl keeps a brave heart and smiling face and tries to do well her work in the world. We should have been spared some of the "realism".

Clever Light Verse. Those who have enjoyed reading in the daily papers James J. Montague's topical rhymes will welcome his recent volume "More Truth Than Poetry" (Doran, \$1.75). There are charming verses in it for the little ones like "The Sleepytown Express," "The Dream Man," "The Snow Flowers" and "Why the Katydid's Sing," the biting satire of "The Simplicity of Childhood" is no doubt but too often true, and his "Doughboy Ditties" make musically vocal the American Soldier in France.—Mr. Christopher Morley's new volume of verse, "Hide and Seek," (Doran, \$1.50) is full of smiling, airy trifles and he has besides several good sonnets, notably "Hostages" and "To My Wife." Many readers will find most amusing the short biographical sketches which precede the author's "Translations From the Chinese." An unknown "prince of Tartar blood," we are credibly told, left these caustic lines on "Poverty":

Poverty is always pathetic!
I passed the house of a certain poor man
And looking through the window I saw
Persian rugs, crystal chandeliers, a mahogany talking
machine . . .
And not a single book.
Is there no charitable organization
To help this poor pauper?

Little Books of Piety. The numberless young readers of Father W. Roche's excellent Eucharistic books will joyfully welcome his recently published "The Children's Bread, Part 1, Holy Mass and Communion" (Longmans, \$1.20). It is made up of "reasoned prayers" by the author, hymns by Father Atkinson, pictures by T. Baines, Jr., and music by Sinclair Mantell. The varied contents of the book will supply little communicants with a wealth of matter for prayer and reflection and will teach them how to have simple "talks" with Our Divine Lord before and after receiving.—Father Lasance's latest prayer-book is called "Rejoice in the Lord, Happiness in Holiness", (Benziger, \$2.00). The first part consists of joyful reflections and maxims for each day of the year, the second contains the familiar prayers for Mass, Communion, etc., and the third part "indulged ejaculations and short prayers."—Father Garesché's "Vade Mecum for Nurses and Social Workers," (Bruce Pub. Co., Milwaukee, \$1.25) is a useful little book of 176 pages giving short and practical counsels on "The Nurse's Life," "The Nurse in Active Practice," "One's Personal Qualities," "Your Inner Self," "The Sodality and Service," and ending with a selection of prayers and devotions suitable for Catholic nurses. A good book to have near by when on duty.

A Literary Encyclopedia.—Packed from cover to cover with accurate, useful and interesting matter, "Methods and Materials of Literary Criticism," (Ginn, \$3.00) by Charles Mills Gayley and Benjamin Putnam Kurtz, is the continuation of another volume of the same name by Professors Gayley and Scott. The present work deals with the lyric, epic and allied forms of poetry and surveys them from the historical and theoretical standpoint. From the first the authors examine these forms under

three heads, the chief problems in historical criticism, bibliography and historical study by nationalities. Similar ideas are brought to bear on the theoretical part. To literary workers and teachers especially, "Methods and Materials" will be welcome, and in some respects indispensable. The appendix, with its sixty closely printed pages and jocosely entitled "A Brief Bibliography of the History of Poetry" shows that the two erudite professors are thoroughbred bookmen. Neither Cheskian nor Sumerian poetry has been overlooked. The authors have produced a decidedly serviceable book.—Marie and Jeane Versin's "How to Speak French Like the French" (Lippincott) is a good book from which to learn the French idioms and current expressions. The book should be helpful for drill-work in the classroom and for private study, too.

The Lady Poverty. The following sonnet entitled "St. Francis" is one of the lyrics in the late Cecil Arthur Spring Rice's "Poems" (Longman's, \$3.00):

O gentle company of loving men,
O fellow courtiers of the glorious King,
With you I'll take my turn, with you I'll sing
Of how I loved, and whom, and where and when;
Take the heroic sword, the glorious pen,
Each for his love be famous, brave and true:
And I, dear friends, I serve a lady too—
Then hear my tale of love, ye loving men!

I woo her not with gold nor deeds of fame,
No beauty can she boast, nor fine array;
In pride of royal rags, in glorious shame,
We two together walk the beggar's way,
To kneel at last, hands clasped, and side by side
Before God's throne, the bridegroom and the bride.

EDUCATION

The Lady With the Keys

IN Frances Mary Lescher, better known as Sister Mary of St. Philip, Blessed Julie Billiart had one of her holiest daughters, and the Sisters of Notre Dame a teacher of exceptional abilities, sane views and far-extending outlook. Her story has just been given to us by an unusually competent biographer, who under the modest signature of "A Sister of Notre Dame" paints a life-like portrait of this extraordinary woman. (Sister Mary of St. Philip. 1825-1904. By a Sister of Notre Dame. New York: Longmans, \$6.00.) Teachers everywhere, those devoted religious women especially, who are spending themselves for the cause of Catholic education, and to whom the Catholic Church owes such a debt of gratitude, cannot fail to find in her life both an example and an inspiration. The Most Rev. Archbishop of Liverpool, is not afraid to declare that to Sister Mary of St. Philip and to her Training College of Mount Pleasant, Liverpool, of which for nearly fifty years she was the life and the soul, is due in large measure the present numerical strength of Catholics in England. He even asserts that in the greatest crisis through which the Catholic Church has passed in England since Catholic Emancipation, namely, her long fight for the cause of Catholic education, Sister Mary of St. Philip "was the one person given to us by Divine Providence to enable the Church to exist and to flourish in this land."

AN EDUCATIONAL PROBLEM.

WHEN there is a momentous problem thrust on the world, God quietly slips the keys to its solution into someone's hands. In 1870, an educational and religious crisis faced the Catholics of England. The Education Act of that year marks an epoch in English history, with an event more striking than any other that could be singled out for military or political triumphs. Up to that moment the various English Governments, which had succeeded each other during the nineteenth century, according to the Archbishop of Liverpool, "scandalously ignored their duty of making provision for the adequate education of millions of the children of the working classes, including hundreds

of thousands of the children of Catholic parents." The Education Act of 1870, imposed upon the local authorities known as the School Boards, the obligation of providing for the education of the poor, wherever the voluntary system managed by the various denominational bodies was unequal to the task thrust upon it. The educational system organized by the Act was supported out of the purses of the taxpayers. Splendid Board Schools were built throughout the country. A serious question faced the Catholics of England. The vast majority consisted of the poorest of the poor. Their poverty was often the result of their unshaken fidelity to their Faith. What were the Catholics to do? For their children had either to be educated in Catholic schools or were to drift into the Board Schools, where with a practically godless education, their Faith would be imperiled. The Catholics in the country, Irish, Scotch and English bravely made their choice. The school that safeguarded their Faith was the one they chose. The poor with their usual generosity gave out of their poverty to a man, while the more wealthy of the old Catholic families, largely contributed to so sacred a cause. Catholic schools sprang up on all sides. Catholic teachers were everywhere needed, but lacking. A problem was to be solved immediately. The Catholic Poor School Committee turned to Sister Mary of St. Philip already known for her work at the Liverpool Training School of the Sisters of Notre Dame. The Training School of Mount Pleasant begun by Sister Mary in 1856 and greatly expanded after the Education Act of 1870 has gradually, under the care of Providence through the zeal of this noble woman developed into the institution of the present day, "a very beehive of educational industry" that compares favorably with the very best in England. The work shows the value of a single individual of lofty purposes backed by a vigorous intellect and an indomitable will.

THE KEYS, OLD AND NEW.

THE teacher is the soul of the school, the living book from which the pupil learns his best lessons, the Commander who maps out for the child its strategy for life's warfare, the pilot that guides the bark of the little voyagers entrusted to his care, and leaves it only when it is able to steer its own course in the safe channels marked out for it. In the fullest sense of the word, Sister Mary of St. Philip was the soul of the Training College of Mount Pleasant, the captain of a vast host of well-trained and well-formed Catholic teachers, the pilot, whose clearly chartered course has guided thousands in their journey over dangerous waters choked with obstacles and never free from storm. In the thousand Catholic elementary schools in England, there are about eight thousand Catholic teachers. The majority of these in some way or other came under the influence of Mother Mary of St. Philip. She died sixteen years ago. Though dead she yet speaketh in every Catholic school in the country, where the captains of this valiant commander are carrying out the tactics and strategy learned under so competent a guide.

With what keys did Sister Mary solve the problem? She skilfully blended the new with the old. She was not satisfied with forming mere pedagogues. She formed high-minded women, molded the character of the future guides of childhood on the highest principles of the Gospel. In her own life she was the accomplished model of everything she taught, whether in the field of secular education or in the nobler lessons of the religious life. Before her entrance into religion, in her father, the descendant of an old and thoroughly Catholic Alsatian family, she had a safe guide both in the paths of learning and holiness. She had traveled extensively, not with the sterile curiosity of the tourist but with the discriminating taste of a scholar, and the simplicity of a sterling faith ever quickened by the scenes of beauty or of interest she met on the way. Absolutely unworldly she knew how the world was moving and, when the movement was towards some goal which her heart

and her head could approve, she set her face towards it without fear and with a quiet, compelling enthusiasm that carried all along with her. She possessed, in a high degree, says the Archbishop of Liverpool, those qualities which distinguish true womanliness, sympathy, unselfishness and simplicity, which under the purifying and refining influence of religion attained their perfection. She had the qualities of one born to rule, clear, well-defined concepts on the vital questions of life, those especially which concerned religious duties. She faced difficulties undismayed, had a man's courage in a woman's frame, as St. Gregory Nazianzen said of one of the heroines of the Old Testament. She had enthusiasm, and knew how to communicate it, authority and could exercise it without that emphasis which is invariably the sign of weakness.

THE KEY OF THE PRESENT

A RELIGIOUS, withdrawn by her vocation from the world, thoroughly spiritual in her own life and ideas, Sister Mary of St. Philip had that peculiar intuition of the world's ways and principles, which is often the gift of the most spiritually-minded among the Saints, the gift of St. Paul, who has left us pictures of the world of his days unsurpassed in power by Juvenal, of Newman, who so thoroughly understood the gropings and doubts of his contemporaries, of St. Ignatius, who has left us such a searching analysis of the world's "platform." Idealist, poet and enthusiast, the head of the Training College of Mt. Pleasant was no dreamer. She lived in the presence of very concrete problems. She knew that her teachers and the children later on educated by them would have to face a world ever moving forward, never stagnant. She saw that in many ways its progress was towards false ideals, but in some instances towards better things. The false ideals she unmasked with quiet humor and sarcasm. But the good she quickly embraced, no matter what their source, whether friend or foe. She realized the pressing demands made by the educational world on the modern teacher. She made her own teachers conform to them, and lifted them up to the higher plane on which they were forced to stand. The State had set certain standards. She would not tolerate that the Catholic teacher should fall below them, for she realized that such an inferiority would lower them and their work in the eyes of the public, and ultimately injure the souls of the children entrusted to their care. She exacted the very best of them. Whenever principle allowed she cooperated with the State authorities in methods, programs and courses. In matter of degrees and certificates, she was thoroughly modern, exacting from her pupils the highest standards of scholarship and preparing them for the test with unflagging zeal. So well did she succeed that far and wide the Mt. Pleasant Training College was looked upon even by State Boards and State Inspectors with admiration, and the methods employed by its head were embodied in their own system.

THE KEY OF THE FUTURE

BUT in all this she had one thing in view, the souls of the Catholic children, of which her teachers would be the keepers. That modest "Sister of Notre Dame" who has so beautifully told the story of this noble woman, writes that her one desire in dealing with her students of Mt. Pleasant was to "deepen their spiritual life, to raise their spiritual aims, to broaden their spiritual sympathy." The hundreds of Catholic Sisters who in suffering, often in real want and poverty, are teaching the children of our Catholic poor, will gain new enthusiasm for their work when they listen to the words of Sister Mary to her beloved teachers: "You are going to do God's work, to save souls." She wanted them to be apostles, she sincerely believed in the apostolate of the class-room. The children, they were going to teach, were to be the Catholic men and women of the future. Everything depended upon the training they received at their hands. She rebelled at the thought that

either she or her Sisters of Notre Dame had given up home and loved ones, merely that their pupils might become salaried pedagogues, or that they should make for themselves a name in the educational world. She insisted on this vital point, that Catholic teachers must never forget that their children have souls, and that they must answer to God for the teaching and the example they give them.

But she would not have her pupils mere sentimentalists of religion. She did not like the airy and visionary *dévoté*. She wanted her children strong, energetic, keenly alive to all spiritual influences, intimate with holy things, with Our Lord and Our Lady, but for that very reason, keenly alive to the problems of life around them and ready to bring to their solution those nobler remedies, which do not merely affect the outward man and the framework of society, but heal the soul. Her piety, and the piety she developed in her pupils, were the outcome of a strong, living and intelligent faith. A clear-visioned educator, intolerant, as far as her generous nature would allow, of the mediocre in education, whether in teacher or taught, ever demanding the best in matter and methods, the best suitable to our time and the progress of our age, the embodiment of refinement in speech and manner, she demanded with an authority never over-emphasized but never missing its mark, a similar excellence and refinement in all that concerned the soul, and the spiritual life of those entrusted to her care. Sister Mary of St. Philip embodied in her own life the noble ideals she held before her classes in Mt. Pleasant. In her beautiful biography of this great Catholic educator, a "Sister of Notre Dame" has made them live before us. For many years to come the same ideals will energize in the hearts of thousands, who through Sister Mary of St. Philip's influence and the countless teachers she has formed, will be trained to the highest standard of secular learning and Catholic piety.

JOHN C. REVILLE, S.J.

ECONOMICS

Another Talk on Economics

WE assumed in our first paper, a community before the introduction of machinery. The workers in such a community would receive varying wages, which would fairly represent the respective values of the different classes of workers to the community, as appraised by the community.

At some time a labor-saving device is invented. Assume that the new machine, owned either by the inventor or the purchaser of the invention, doubles the productivity of the operatives. Such a machine is likely to be operated at its introduction by workers who had previously worked in the same line of production. The increased production cannot be attributable to the operators of the machine. The owner of the machine is entitled to all the advantage he can obtain by its utilization.

COMPETITION

AT the beginning, all the gain between the old method of production and the new, fairly represents what by right should go to the owner of the machine. The owner could then realize as profit the product or services of one-half the number of workers who were formerly engaged in the industry; because one-half the former number of workers can produce as much as the community formerly consumed of the commodity. But the total selling price of the article, now owned by the capitalist, would buy the same amount of labor as it did before. In that case, though the owner of the machine gained, the community would not lose. The owner of the machine would get what he earned.

But the owner of the machine was enabled to make his gain by reason of the comparative inefficiency of the people. Even though the first machine could not be equaled by any other type of machine, it is clear that its efficiency could be approximated by other inventions. It is then that competition comes into opera-

tion. And if it is attempted to maintain the price as high as before competition began, it will be found that no more goods can be sold than formerly; because the cost of the support of a certain number of workers was the value set by the community upon the product.

The production by the competitor then cannot be sold at the original price; he must reduce the price to get a market for his goods, and the original industrial capitalist must then cut his price to retain his market. And unless the community change its valuation of other goods that it uses, the total price for whatever increased quantity of machine-made goods could not exceed the total cost of the total quantity of the original hand-made goods. In other words, there could be no more workers, at the same rate of wages, employed on the machinery than were employed before its invention. For if men were taken from other fields of production, the valuation of other goods would be changed, and that is against our assumption in this proposition.

PROFITS AND THE COMMUNITY

SO we have it that the original industrial capitalist must cut his price to retain his market. When his price is reduced the public can then buy a greater quantity of goods. The cost to the public when the owner of the machine had a monopoly was the support of half the number of former workers plus the support of the capitalist, which in almost any circumstances would be less than the support of the total number of former workers. So even at that point there would tend to be some gain to the public.

Then when competition was introduced, there would be a greater product for the people, and the proportionate amount of profit to the capitalists would be lessened. Perhaps the public would then need to support, for instance, two-thirds the number of original workers plus the capitalists; but in that event the product available to the people would be four-thirds of the original amount. That is, there would be one-third more goods available to the community than there were before the original invention. The profit to the competing capitalists would then be their respective shares of the product of but one-third of the original workers, because that is then the number of workers who are available to produce profit for the capitalists. Further competition would increase the benefit to the people and lessen the profits of the capitalists.

The operatives cannot readily see that they should not be the chief beneficiaries of the invention. But it is the fortune, more or less good, of the particular machine operatives to be employed on the invented machine. They certainly are not entitled to any more benefits than their former co-workers. It is submitted, accordingly, that apart from the compensation that can be secured to the owner of the machine, the benefits should go to the community as a whole. But of course, in order necessarily that the increased production be of benefit to the community, the total product must be held within the community.

THE PROFIT OF CAPITAL

THE point to be brought out, is that the profit of capital is determined by the quantity of labor that it can control for its own use. If all labor were employed in producing goods and capital for the use of all, there could be no profit for the capitalist, as a capitalist. As society develops in efficiency in production, by reason of the increase of capitalist-owned machinery, the capitalist's profit is the margin between the increased efficiency of the people generally and the height of the efficiency he attains. But the capitalist can hold his advantage only by increasing further the efficiency of his industrial machinery. His profits tend to lessen, and the benefits go to the people, as machinery is further perfected.

Profits of capital are commonly expressed in dollars, but they represent the value of the services of labor that are utilized by the capitalists, in personal services and in the construction of new and improved capital. New and improved capital competes

with all other capital and lessens the profit of all capital, and the lessened profit redounds to the benefit of the people.

All this, it must be borne in mind, is considering the operation of private capital when held within a social unit. What rampant capitalism means will be considered in another discussion.

M. P. CONNERY.

NOTE AND COMMENT

Continuation Schools in England

THE new Education Act of 1918 is now to come into force in England. As explained by the Catholic News Service of London: it offers some very interesting features. English children formerly completed their compulsory schooling at fourteen. It will now be extended through continuation classes to the age of eighteen. This additional training is mainly vocational, conducted in trade schools. Special provision is made for denominational schools, both Catholic and non-Catholic:

In the case of Catholic continuation schools, for example, the Catholic education authorities will (if they decide to have their own continuation schools) be called upon to provide the buildings. When this provision has been made, the education authorities will provide the salaries of the teachers and the other expenses for maintaining the schools. But in the event of the various religious bodies deciding not to provide special schools, then the continuation pupils will use the non-denominational schools provided by the local education boards.

The added expense which this implies for Catholic education is well repaid by the fact that the adolescents from fourteen to eighteen years of age are thus retained under the religious influence of the Church.

Catholic Social Service Bureau of New Haven

THE Catholic Social Service Bureau of New Haven recently issued its first annual report. The object of the association, as briefly given in its constitution, is to engage in social service in and about that city, and to maintain an office for the proper conduct of this work. Any organization or group, upon a vote of the Bureau's board of directors, may become a unit, if it is willing to accept the responsibility for some definite social service and agrees to report its activities to the office of the Bureau, sending there the names of all individuals for whom it is working. A representative of each unit is to be admitted as a member of the board of directors. The presidency is held by the Bishop of the diocese, the Rt. Rev. John Joseph Nilan, D.D. Thus the diocesan social efforts are coordinated and unified in a very simple and effective way, while special provisions are made for the education of the social workers. Possibilities of social helpfulness are opened up to many a Catholic organization whose members might else never look beyond their own narrow circle. They can all now help, in the words of the report: "to bring into the lives of the poor, the wayward, the dependent and the afflicted, the kindly influence of Jesus Christ, as taught by our holy religion." Still greater vistas will open up with the years, as the new work prospers and progresses with the blessing of God upon it.

The American Union Against Militarism

THE American Union Against Militarism quotes the United States Bureau of Standards to the effect that ninety-three cents out of every dollar of Government money this year goes for war: past, present or to come. The actual sum of taxes levied by the Government on every man, woman and child in the United States this year is about fifty dollars, according to the official statistics of the Bureau quoted above. "Of this amount," the American Union says, "\$46.50 goes for war and militarism."

It further gives the authority of Congressman Mondell, "the watchdog of the Treasury," for its statement that the system of universal military training, proposed by Congressman Julius Kahn, of California, would cost the country the stupendous sum of one billion dollars annually. In the Army Reorganization bill, which has created a permanent military body of 17,000 officers as compared with 4,000 officers four years ago, it sees further evidence that many of our Congressmen are, for political reasons, "building the framework for a peace-time conscription and 'the next war.'" Without holding that the Government itself has actually become obsessed with militarism to the exclusion of its normal balanced interests, it concludes that "the truth is merely that the army and navy have developed a 'technique' for extracting from Congress huge appropriations, whereas other departments have not." Its purpose therefore is to urge voters closely to watch the actions of their Congressmen in this regard, while it volunteers to furnish all necessary information in this campaign. It is right, of course, that both sides of this momentous question be brought to the notice of the public.

How War-Spy Stories Were Fabricated

HOW falsehoods concerning the activities of supposed German and Austrian spies during the late war were spread through the American press is made plain by the confessions forced from the editor of the Providence Journal, who was the source of many of the suspicions which agitated the public, and who even now takes credit, in his very confessions, with having faithfully served this country. In most cases unconfirmed stories from interested sources were thus given circulation. In two important instances his only authority was a man in whom, he says, "I had at no time placed any credence." The following is an exposure of the generalizations used in other cases to cast suspicions upon a whole class of foreigners, of whom not one out of many thousands may have given even the slightest reason for suspicion. He says:

My statements with regard to the great majority of the acts of property destruction, etc., having been performed by Austrians, was made in the firm belief that it was true. My principal source of information leading me to generalize in this way was the continual reports made to me by the Bohemian and Slavic agents, who appeared firmly to believe that this was true. We have not in our possession, and had not at that time in our possession, more than a *very few specific proofs of this statement.*

The statement attributed to me in my Boston speech about the Government being in possession of hundreds of cases of offers made by Austrians to damage plants is not correct. Our knowledge of these matters is compassed by a number of communications forwarded by Austrian employees of plants to Austrian consular officers, and which communications, intercepted by above-named agents, were sent by us to the Department of Justice. *Only one or two of these specifically offer to perform improper acts, the majority of them asking for advice as to how they could be of use in performing improper acts. The total number does not exceed six or eight.*

The confessions are naturally made as guardedly as possible. Yet they sufficiently indicate how recklessly certain men played fast and loose with the reputations of their fellow men at a time when the nervous tension of the public should have counseled the utmost care and caution.

The Chivalry of Nations

AT a luncheon meeting of the members' council of the Merchants' Association given at New York to honor the representatives of the leading British commercial organizations, one of the principal speakers, Mr. Martin W. Littleton, met with great applause while repeating the worn and frayed argument that has done service during the past months on practically every platform on which the principles of the Declaration of Independ-

ence were regarded as a dead letter. Addressing the British representatives, Mr. Littleton said:

It were just as well that Great Britain's people should criticize us for the management of the Philippines, or Cuba, or Puerto Rico, as for us to attempt to settle the Irish question in Great Britain. (Great applause.) We would not suffer any country to limit or change our national domain in the name of any liberty which you might claim, *nor will you suffer our country to dictate the limitations of your Empire in the name of Irish or any other liberty.*

The gentleman apparently had never heard of a recent war fought by certain nations for the avowed purpose of dictating the limitations of the German Empire in the name of Belgian liberty, and the liberty of other small nations. He has never heard either of a certain nation that sought to dictate the limitations of the British Empire itself in the name of a small American country that now is known as the United States. And if these same United States themselves should become imperialistic and seek to deprive other nations of their rightful self-determination, the same principle, if it has any moral value, may be as justly applied in their regard by the other nations of the globe. There is a chivalry of nations as well as of individuals.

The Secretary of State and the Church

BETWEEN the managing editor of the Brooklyn Tablet and our State Department there recently passed this interesting correspondence which is self-explanatory:

HONORABLE BAINBRIDGE COLBY,
SECRETARY OF STATE, STATE DEPT.,
WASHINGTON, D. C.

Honorable and Dear Sir: The issue of the publication called the Nation, dated October 13th, contains an article by one Paul Hanna of the Federated Press on "The State Department and The News." The said article contains this amazing statement: "It is for the protection of America's delicate relations with foreign countries, we are told, that silence must be preserved. Have we, then, such delicate relations with the Vatican that Mr. Colby dare not say in public what he has said freely enough behind the press muzzle to discredit the Roman Catholic Church? When Mr. Colby enters upon a bland dissertation of bigotry, filled with classical allusions to books that the assembled reporters might profitably read to improve their grasp of the spiritual kinship between Romanism, Bolshevism and Sinn Feinism, does the welfare of the United States require that his remarks be suppressed by journalists who disagree?"

I cannot believe this statement which seems to indicate an attitude of ignorance or prejudice on your part toward the Catholic Church. For the benefit of our readers, including many prominent men in greater New York, may I ask you to deny or affirm the truth of these statements of Mr. Hanna?

Sincerely yours,
MANAGING EDITOR OF THE TABLET,
(Signed) Patrick F. Scanlon.

This letter was answered as follows by Mr. Shaw:

October 20, 1920.

MANAGING EDITOR,
THE TABLET,
BROOKLYN, N. Y.

My dear Sir:

I am directed by the Secretary of State to acknowledge the receipt of your letter of October sixteenth referring to an article of Mr. Paul Hanna's appearing in the Nation for October thirteenth in which the Secretary is represented as having made, before representatives of the press, remarks derogatory to the Catholic Church. The Secretary desires me to say that Mr. Hanna's statement is wholly false in its tenor and in its implications, and to express to you his appreciation of your promptness in bringing this matter to his attention. I may add that Mr. Hanna has recently been excluded from the press conferences at the State Department.

Yours very truly,
(Signed) G. HOWLAND SHAW,
Executive Assistant.

It is now Mr. Hanna's turn.